


3 9001 03647 0808



Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

RECORDS

OF THE

No longer the property of
The University of Arizona

American Catholic Historical Society

OF

PHILADELPHIA

Volume XXXV



PUBLISHED BY THE SOCIETY

1924

Copyrighted, 1925

BY

THE AMERICAN CATHOLIC HISTORICAL SOCIETY
OF PHILADELPHIA



Records
of the
**American Catholic
Historical Society**
of
Philadelphia

WITH WHICH IS COMBINED

AMERICAN CATHOLIC HISTORICAL RESEARCHES

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

Copyrighted, 1919

American Catholic Historical Society.

\$2.00 PER YEAR

SINGLE NUMBER, 50 CENTS

TABLE OF CONTENTS.

	PAGE
ADDRESS OF THE VICE-PRESIDENT	I
By REV. PETER GUILDAY, PH. D.	
REPORT OF THE BOARD OF MANAGERS A. C. H. S. AND TREASURER'S REPORT.	12
FR. THOMAS COOKE MIDDLETON, D.D., O.S.A.	20
By FR. FRANCES E. TOURSCHER, D.D., O.S.A.	
THE NEW VILLA MARIA IN THE LAND OF THE ROSE OF AMERICA (THE FOUNDATION OF THE SISTERS, SERVANTS I. H. M., AT MIRAFLORES, PERU, 1923).	33
THE WORK OF THE SISTERS OF MERCY IN THE NEW ENGLAND STATES	57
By SISTER MARY EULALIA HERRON.	



The Beneficial Saving Fund Society OF PHILADELPHIA

1200 Chestnut Street

Incorporated April 20, 1853

Resources, **29** Million Dollars

Interest **4**% Per Annum

OFFICERS

WM. V. McGRATH, Jr., President
LOUIS E. PÉQUIGNOT, Vice-President
EDWARD J. DOONER, Secretary
THOMAS H. CULLINAN, Treasurer
FRANK C. McILHENNEY, Jr., Assistant Treasurer

BOARD OF MANAGERS

ALFRED J. MURPHY
JEREMIAH J. SULLIVAN
CHARLES A. McMANUS
JOHN T. DOHAN
WALTER GEORGE SMITH
IGNATIUS J. HORSTMANN
GEORGE W. NORRIS
JOSEPH M. ENGEL
EDWARD J. DOONER

JOSEPH C. TRAINER
HON. JOS. F. LAMORELLE
JOHN E. LONERGAN
WILLIAM V. McGRATH, Jr.
HENRY F. MICHELL
WILLIAM J. DOYLE
DAVID J. SMYTH
LOUIS E. PEQUIGNOT

MURTHA P. QUINN
JOSEPH F. GALLAGHER
SAMUEL M. VAUCLAIN
JOSEPH B. McCALL
MARK WILLCOX
SAMUEL M. CURWEN
WILLIAM SIMPSON
EDWARD G. BUDD

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

VOL. XXXV

MARCH, 1924.

No. 1

ADDRESS OF THE VICE-PRESIDENT¹

REV. PETER GUILDAY, PH.D.

AT THE ANNUAL MEETING OF THE SOCIETY,
18 DECEMBER, 1923

Ever since the year 1916, the Catholic Church in the United States has witnessed a long succession of parochial Golden Jubilees. When the Civil War was over and when the nation was beginning the work of reconstruction after the tragedy of those five years of destruction, a fresh spirit—the unfettered spirit of a Second Spring—took possession of the Faith in our country, and parish churches were built in great numbers between 1866 and 1884,

Looking backward, it must ever be a cause for keen regret that the hand so skilled in describing the inner story of Catholic life in America was stilled at the very moment he had

¹ In the absence of the President, Mr. John W. Speckman, who was confined to his home by illness, Dr. Guilday read to the Society at its annual meeting the outlines of a paper he had been preparing on "The Writing of Parish Histories." A serious automobile accident in Washington, D. C., on December 9, 1923, prevented Dr. Guilday from presenting a well-rounded-out study on this important subject.

reached these eventful years (1866-68) in his classical work. Had John Gilmary Shea lived to describe the period between the Second and Third Plenary Councils (1866-1884), the majesty and the idealism of his life-work would have reached its full burgeoning. But his *History* ends with the Second Plenary Council in 1866; and from his death in 1892 to the present, the American Church has had no equally eminent genius to continue the chronicling of its wonderful story. What followers he has had—O’Kane Murray and O’Gorman stand out of the crowd—have lost the secret of his large vision and the patience of his detail. John Gilmary Shea in fact made it impossible for anyone to succeed him. His was the giant’s task of ploughing the field; the task of reaping the first harvest in a field where few had sown as he had. All who have had the courage to follow him, have been obliged to glean in a portion of the field he made his own; and, as all who have entered the work have found, the smaller the portion of the field one chooses, the harder it becomes because of Shea’s genius in creating the ideal historical method for all such study. Some day he will come into his own great honor, for in some ways he antedates the methodic historian in the United States with whom we are all familiar. Shea taught us to respect the apparently negligible. We have been born and reared in an age which wishes its history spread out large, as on battle-canvases; and the broader the generalization, the more cultural it is deemed to be. John Gilmary Shea taught us to realize that all general works in history must be based on the works of specialists—that is those who take up one portion of the historical field with well-defined limitations in time, place and idea, and who produce an accurate account of that portion.

Geographically, the parish is the smallest juridic unit in the history of the Church. Upon the historical narratives of all the parishes of a given diocese, the diocesan historian is necessarily bound to construct his general narrative, and

in the detailed special history—the old historians called it the *internal history*—of the parishes must be searched the real living history of the Church, namely, its institutional history.

The parochial historian is the hewer of wood and the drawer of water for the diocesan and national Church historian. His duty it is to assemble and make accessible the materials for the story of the Church within his limited chosen area. The value of his parochial history depends upon the use which the specialist makes of original records; and its ultimate lasting qualities depend upon the amount of unpublished material which he brings to light in his researches. This note should be struck at the outset, because false quantities have crept into much that has been written in the parochial historical field. Too many have consciously or unconsciously repeated, usually verbatim, the pages of Shea; and too many, in spite of a difference of race or of genesis, find the first page of their parochial life in the landing of Calvert in Maryland in 1634.

When the department of American Church history was established at the Catholic University of America nine years ago, our first endeavor was to build up a working library for the students who might desire to make this their chosen study towards a degree. In this way hundreds of these parochial histories were collected from various parts of the United States; and it was soon evident that, with very few exceptions, the work was worthless. Without plan, without method, with no attempt at research for documentary material, hurriedly compiled at the last moment for jubilee purposes, often the victim of unscrupulous advertising agencies, these little volumes crowd the shelves until one almost despairs of directing this energy along methodic lines.

The necessity of a guide or outline for the writing of parochial histories became more evident after the *Catholic Historical Review* came into the field, and our correspondence

in 1915, 1916, 1917, and 1918, became rather vocal on the question.

The only guide which was known to us at the time was a little volume by Rev. John C. Cox, entitled *How to write the History of a Parish. An outline to Topographical Records, Manuscripts and Books* (London, 1895). Dr. Cox writes for Anglican England, where a wealth of material, especially for pre-Reformation periods, exists in the printed collections of the various local historical societies. His suggestions are excellent, however, and the parochial historian of the American Church will find in his pages many useful hints for the search of documents. Another outline or guide was offered in 1914, in the pages of *La Vie Diocesaine* of Malines, in a series of articles by Canon Laenen, written in Flemish and entitled: *A Simple Treatise on the Subject of Parochial History*. Canon Laenen divides his study into three sections; (1) the material to be found, or to use the more cogent Flemish word, the stuff, out of which the history of the parish is to be written; (2) the design or plan of the work; and (3) the things to be avoided. A further help will be found in a short concise article by Father Rothensteiner of St. Louis in the *Fortnightly Review* (September 15, 1916), *On the Writing of Parish Histories*. Father Rothensteiner in this article which attracted considerable attention replied to the query rather widely made in 1916—*How should parochial histories be written?* and he states that the importance of the work lies in this, that parish priests can never safely confide the work to any one else. "Some of these parishes", he writes, "are of earlier, some of a more recent date; yet, each and every one must have a history worth preserving. There may not be any very striking facts to record. At first sight there may not be anything that seems interesting; yet it is plain that the daily cooperation of a number of people, actuated by a Divine principle, and striving after one great end, must have led to certain events, the

memory of which would instruct and cheer and console, if not the great world without, at least the friends and descendants of those that participated in them. And it is exactly the earliest history, the first germinating of the word of God in the new soil, the spring time of a parish, that is most interesting and delightful to the student. As the beauty and fragrance of the awakening year are dearer to our hearts than even the waving fields of summer or the rich fruitages of autumn, so also the humble origin and first struggles and vicissitudes of a parish are more interesting to us than the greater events of its prosperous latter days". Among other publications on the question of parochial history should be cited a little pamphlet by Canon Ferretti, of the Congregation of Rites, who published his *Lesser Ecclesiastical Archives and Libraries*, in Rome, 1918. The next page in order of merit is an unpublished manuscript by Rev. Dr. Magri, of Portsmouth, entitled *The Compilation and Preservation of Church Historical Data*, read at the first annual meeting of the American Catholic Historical Association, at Washington, D. C., in 1920. Another well-written outline (in German) is that by Fr. Wonish, O. S. B., entitled *The Parochial Archives and their Keep*, published in Vienna, in 1917. Recently the *Revue d'Histoire de l'Eglise de France* (July, September, 1923) began a series of articles by Rev. Hugh Guillaume, under the title *How to compose a Parochial History*.

These publications—a diligent search has failed to reveal others—serve admirably as a scientific background for the parochial historian. Thompson's booklet, in the series, *Helps for Students of History*, which bears the title *Parish History and Records* (London, 1919), can well be kept to the last and studied for its suggestions in the matter of research.

The first problem which presents itself to the parochial historian is that of the content of his work. What should the history of the parish contain? Father Rothensteiner, in the article referred to, gives the following list:

- (1) Date of foundation, name of parish and its founders, sketches of all priests connected with it in any capacity; also, if obtainable, the building-history of church, school and other edifices. Inscription on bells, organ; special celebrations, dedications, and jubilees; children of the parish who became priests and nuns.
- (2) Ethnical composition of the people of the parish, country of origin, language, numbers at various times.
- (3) Extraordinary events, as floods, fires, losses by war, or other causes.
- (4) Eminent personages of the laity, convents, marriages, burials.
- (5) Old customs, singular characters, legends and traditions, of course, only such as are connected with the parish in some way.
- (6) Societies and sodalities, with date of foundation and brief relation of their activities.

A complete category of historical facts of the parish history should omit nothing; and this category should be added to as the work of research proceeds. It is superfluous to state that the work of research must proceed along the generally accepted lines of modern scientific history. The work of writing a parochial history is not difficult, provided that a strict adherence to the method be kept.

There are three parts to the work: first, *the collection of the material*; secondly, *the critical appraisal of the material*; and thirdly, *the actual composition and printing of the volume*.

It would prove beyond doubt rather tiresome for us to give here a detailed description of the broad field of possible material, namely of books and of sources, which the parochial historian should study. The field of books can most easily be entered through such guides as that by Channing-Hart-Turner for national history, or through Bradford's *Biblio-*

grapher's Manual for the histories of the towns and cities of the United States. One book leads to another and soon, too soon perhaps, the research-worker finds himself faced by a little library of books which he knows he must master before proceeding to the second large division of his material, namely, the field of sources. In the matter of collecting material, sufficient attention is not paid usually to the fact that there may be persons in the parish who possess letters, newspaper clippings, old photographs, etc., which would give life to the past history of the locality; nor is sufficient attention given to oral tradition. The oldest parishioners have memories of the earliest days, and while experience too often proves that man's memory is too independable to be accepted without caution, nevertheless, these traditions can be controlled and the germ of truth they contain be extracted for use.

A remarkable example of the value of such a search and control among the living traditions is O'Daniel's latest volume *An American Apostle*, where a charming narrative of the life of Father O'Brien, the great American Dominican missionary, is kept alive and racy with citations from the memories of those who knew him.

In this regard, I am reminded of a paragraph in one of our best parochial histories—Dr. Spetz's *Catholic Church in Waterloo County*, Ontario, Canada, where he says: "It is a pity that someone had not undertaken this work fifteen or twenty years ago, when many of the old settlers were still alive". Another example is worthy of notice: "It is now about thirty years", writes Father Rothensteiner, "since I became interested in the history of one of our oldest parishes, one having an unbroken series of pastors since 1827, but founded by missionaries as early as 1799. There was no history, not even the most meagre sketch of all those years of Christian activity. A brief notice here and there, a few floating traditions, and a tombstone or two were the only

memorials of the past. But patient search and persistent questioning revealed one fact after another, and after many years the old history of this parish became to me almost as real as my own”.

Source material of value to the parochial historian may be found in the wealth of printed books, collections and magazines devoted to the civil history of the locality, town, city, state, and nation; and all these should be thoroughly ransacked. This will afford another benefit to the parochial historian; it will give him that historical background or atmosphere so necessary for a special narrative. Only when the printed source material has been exhausted and all the available facts gleaned from its contents, should the unprinted or archival sources be studied. The reason is obvious: in proportion as the parochial history is based upon a fruitful and discriminating use of existing documents, will it be of value to the diocesan or national Church historian. Registrations of baptisms, marriages, deaths, burials, first communions, confirmations, and corporate records of parish societies are not dull dead pages. Every name with its accompanying date holds a clue to the searcher. Even announcement books, where they are kept with system and vivacity, form a sort of running commentary on the parish's past. The minute book of all the parish committees and societies may also contain valuable data.

The actual composition of the work should be deferred to the very last moment. Temptations to quit work too soon come from the weariness of research, from the unsuccessful inquiry into traditions, from the instability of local legends and the meagreness of documentary material, and from the sometimes total lack of interest on the part of those whom it doth concern. But these temptations are objective and can be overcome by the devotion one should have for his subject. The temptation to write, however, is a subtler one; and is one that must be resisted rigorously from the outset,

until the writer is positive that he has searched to the end of all possible researching. There are many reasons for this—one will suffice: it will help to purify the parochial historian's motive and will intensify his respect and veneration for the past he is about to describe. Unless he see in the history of his parish something more than a lifeless chronicling of facts, his work will be nugatory and ephemeral.

Such a volume should be a labor of love. The bishops who have reigned in the name of Christ over that portion of the Vineyard have given of their energy to whatever progress the parish has shown; the priests who have been stationed there as shepherds of the flock have written their names upon thousands of hearts in their triple work of sacrifice, sanctification and enlightenment; the people who have contributed by their cooperation and their means to the steady march of conquest made by the Holy Spirit, have left behind them memorials for the real history of the Spouse of Christ. And it is this inner life, this more intimate life of the things that are divine, which should be perpetuated. The priest alone can write this history, for no one else should be allowed to enter this sanctuary of the story of God's action on the hearts of his people. The pastor is the living heir of the labors of the past.

I had intended to marshal the scientific part of the composition of parochial histories into a paper worthy of this occasion, certainly a very enjoyable one to me, but the past ten days of forced inactivity have made that impossible. From my notes the following points are selected as typical of the treatment. Former pastors and assistants may throw light on little known events of the parish. The Parish History should not be written as if the congregation had lived apart from the civic community. Histories of the State, and of the city or county, often add material of value to the parochial setting. In gathering the facts from the source-material collected, the system of using uniform cards

(five by eight inches) is the best. One fact only ought to be put on a card. The card should contain references to the sources from which this fact has been obtained, and all references should be full and exact. These cards can be arranged either in order of time, of place, or of subject-idea. The writer should read all around his subject. Facts need atmosphere in which to live. They should be seen in the light of current history. Accuracy is absolutely necessary. When doubt exists, care should be taken to inform the reader. All facts should be tested. Even in such a small matter as dates, the utmost care is necessary. Recently, we were given a copy of a Parish History, written by a careful student; it was later controlled page by page by one who had spent many years in arranging a correct chronology of Catholic events in that part of the country. Every page containing a date needed correction by this second hand. Parish History is not a concatenation of religious events. No community is ever the same after the opening of a Catholic Church or school. Even real-estate men know this truth. All parochial life should be seen through this civic prism. The story of educational efforts, of Catholic social action, and of civic movements should have a place in such a work. To write a Parish History may be more difficult than to collect the material necessary. The story should first be written chronologically without any attempt at style. The divisions into chapters or parts ought to be quite natural. Once the whole frame-work of the story is complete—complete in this sense, that it is a full and accurate account of the parish—embellishment may follow. Excerpts from the Church Records and good photographs should be liberally scattered through the pages. A bibliography of all that has been written on the parish or on parish events will add to the value of such a volume. Lastly, there should be an Index. It is rare that one is found in this class of historical works. Copies of all the Parish

Histories should be sent to the Diocesan Chancery, to the local libraries, to the Library of Congress and to the libraries of all Catholic Historical Societies.

It would perhaps be a mistake to plead for the publication of a parochial history of every single parish in the country, but we have lost so much that is valuable for the story of Catholicism in the United States by our neglect in this respect, that we cannot be too watchful over the preservation of what is left to us in this present generation.

REPORT OF THE BOARD OF MANAGERS OF THE
AMERICAN CATHOLIC HISTORICAL SOCIETY AT
THE THIRTY-NINTH ANNUAL MEETING
ON DECEMBER 18, 1923

The Board of Directors at the close of another year views with much gratification the increasing importance of the Society as a Catholic organization, and entertains the highest feeling of thankfulness for those many friends who have in various ways shown their interest in, and their helpfulness toward its welfare and its work for American Catholic history.

With the accession of many new members, and the consequent increase in annual dues, the Society has reason to feel that new opportunities for enlarging the scope of its activities during the coming years are not impossible.

During the closing months of 1922 and the early part of this year a campaign for additional members was conducted with considerable success. While the accessions were not so numerous as the Society had expected when the work was undertaken, the results were encouraging. The campaign that was begun last year is continuing, and it is confidently hoped that the Society's roll will grow and multiply.

The campaign effected the compiling of a list of prospective members of an organization such as this. The Catholics of the City may now be reached and the Board is planning further work in this field. In fact the work has already been inaugurated.

Another notable undertaking is the compiling of a list of all the members of the Society since its organization. The task required much time and patience. Dr. Flick has veri-

fied the dates of election, kinds of memberships, and addresses of the 3,778 names on the Society's rolls during the thirty-nine years of its existence.

The principal purpose of this work was to arrange for the issuing of certificates of membership to all who have been affiliated with the Society since 1905, after which year no certificates were issued. These certificates will be sent to all persons who are still living and to some near relations of those who are dead.

Arrangements are making to publish the complete roll in a pamphlet with an historical sketch of the Society. The interesting fact was discovered that on the Society's rolls have been the names of nearly all the prominent Catholics of the country.

Early in the year Archbishop Messmer requested this Society to become Trustee of a prize of one hundred (100) dollars for the best essay on "Missionary Work of Catholics among the Negroes". The Society accepted, and announcement of the rules governing the contest was made in the Catholic press of the country. The contest closed December 1, 1923, with nine contestants. The committee which is judging the essays consists of the Rev. Peter Guilday, Ph.D., Catholic University of Washington, D. C., Chairman; Dr. Lawrence F. Flick, of Philadelphia; Thomas F. Meehan, Associate Editor of *America*; Dr. T. W. Turner, Howard University, Washington, D. C.; the Rev. Joseph Butsch, S.S.J., of St. Joseph's Seminary, Baltimore, Md. The successful essay will be published in the RECORDS of this Society, early in 1924.

The INDEX of the RECORDS of the Society has been published, and the volumes are ready for distribution. The INDEX has been compiled in a most satisfactory manner, with a wealth of cross-references and details as to dates, etc., that makes it unusually serviceable in its character and importance. The Board had hoped to make the charge for

the INDEX five dollars, but it is found necessary to make the price ten dollars. Mr. Edward J. Galbally has been in charge of this work for several years, with Mr. Francis Furey as compiler.

Through deaths and other causes the Board of Trustees of the Endowment Fund was reduced to one member. The President of the Society has appointed a new Board, as follows:

John J. Sullivan
Franklin S. Horn
Dr. I. P. Strittmatter.
John J. Coyle
M. P. Quinn

It is a matter of gratification that another member of this Society, Walter George Smith, was the recipient of the Laetare Medal awarded this year by the Notre Dame University for distinguished service to the Church. Mr. Smith was formerly president of this Society. Among the others who have been honored by the receipt of this medal are Dr. L. F. Flick and the Hon. Maurice Francis Egan.

Mr. John W. Speckman, who was elected President of the Society last December, and who zealously devoted much time to the duties of the office, informed the Board of Managers several weeks ago that on account of illness he would be obliged to decline reelection as president. The Society deeply regrets his illness and hopes that his recovery will be speedy. Mr. Speckman's activities have been of great service to Catholicity in this diocese.

The Society has been the recipient of many books, pamphlets and articles of historic value during the year. The list as compiled by the Committee on Library and Cabinet, of which Dr. John F. Roderer is Chairman, is a formidable one and if our members who seldom visit the Society's headquarters could but see the catalogue they would obtain

an idea of the scope of this Society's endeavors to preserve for future generations those things of yesterday and to-day which bear upon our history, and our development, politically, socially and religiously. Doubtless many Catholics have articles of priceless value which will be lost to the future unless placed in the custody of this or some similar organization.

The Society's thanks are extended to all its friends who have made donations, but especially to Dr. Peter Guilday, for his reproduction of "The Resurrection of Laurenti Ricci", which he discovered in Boston; to Miss Laura Blackburn for a contribution of one hundred (100) dollars to the Binding Fund, and to John J. Kelly for innumerable booklets, catalogues, etc.

The money at the disposal of the Society for binding books and periodicals is wholly insufficient for the pressing needs in that department. In an effort to carry on this work, essential for the preservation of invaluable materials which will be irretrievably lost if not bound in permanent form, the Committee obtained authority to issue an appeal for contributions to this fund, to which a number of generous responses have already been made. We believe that here is an opportunity for friends of the Society to render a valuable service to the Society and to Catholicity. The work of binding has been retarded to a large degree by lack of funds, and it is hoped that means may be made available for greater activity in this special department during the new year and subsequent years.

The Committee on Library has undertaken in various ways to safeguard the Society's possessions, by placing locks on cases and in some instances on doors of rooms in which there are materials not in cases. While the loss of books, etc., is inconsiderable, all the possessions are of such a valuable character that certain restrictions have been deemed necessary.

The Society held but one reception during the year. That was on January 11 to the Right Rev. M. J. Crane, Auxiliary Bishop of the Diocese. Many members and others were present to honor the zealous churchman. During the year His Eminence Cardinal Dougherty was elected an honorary member of the Society.

P. A. KINSLEY, *Secretary*.

STANDING COMMITTEES FOR THE YEAR 1924.

Committee on Library and Cabinet

Dr. John F. Roderer, *Chairman*.

Dr. L. F. Flick.

Mr. Joseph L. Durkin, *Secretary*.

Mr. Thomas K. Quirk.

Mr. James M. Dohan, *deceased*.

Committee on Historical Research

The Rev. Joseph M. Corrigan, D.D., *Chairman*.

The Rev. F. E. Tourscher, O.S.A., *Secretary*.

Miss Jane Campbell.

The Rev. B. Guldner, S.J.

Mrs. Honor Walsh.

Miss Elizabeth Kite.

Mr. P. A. Kinsley.

Mr. Lewis C. Cassidy.

Committee on Finance

Mr. John F. Skelly, *Chairman*.

Mr. Wm. I. Shields.

Committee on Publication

Mr. John A. Gallagher, *Chairman*.
Mr. Joseph F. Donovan, *Secretary*.
Mr. James S. Ball.

Committee on Hall

Miss Ada Dallett, *Chairman*.
Mrs. John J. McKenna.
Mrs. Wm. J. Doyle.
Mrs. Pembroke D. Harton.
Mrs. S. J. Hickey.

Trustees of Endowment Fund

Mr. John J. Sullivan, *Chairman*.
Dr. I. P. Strittmatter.
Mr. John J. Coyle.
Mr. Franklin S. Horn.
Mr. M. P. Quinn.

TREASURER'S REPORT

STATEMENT OF RECEIPTS AND EXPENSES FOR THE YEAR ENDING
NOVEMBER 30, 1923

Receipts.

Dues from active members	\$3245.00	
Dues from life members	300.00	
Dues from contributing members	14.00	
	<hr/>	\$3559.00
Subscriptions to RECORDS	\$424.21	
Advertisements in RECORDS	261.00	
Sale of RECORDS and RESEARCHES	87.00	
	<hr/>	772.21
Subscriptions to Binding Fund	\$239.00	
Subscriptions for Receptions	268.60	
Donation	5.00	
From J. Percy Keating estate	594.99	
From de la Roche estate	67.54	
Donation for Prize Essay	100.00	
Interest on bonds, Endowment Fund	190.00	
Interest on bonds, Life Membership Fund ...	45.00	
Interest on deposit, General Fund	40.53	
Interest on deposit, Life Membership Fund ..	37.28	
Interest on deposit, Endowment Fund	7.93	
Interest on bonds, Memorial Care Fund	67.16	
	<hr/>	1663.03
		<hr/>
Balance December 1, 1922		5994.24
		422.29
		<hr/>
		\$6416.53

Expenses.

Account of Committee on Hall:

Interest on mortgage	\$210.00
Water rent	12.00
Gas	10.40
Electricity	18.36
Coal	498.50
Repairs and house supplies	61.49
Painting house	105.00
Janitor's service	300.00
	<hr/>
	\$1215.75

Report of the Board of Managers

19

Account of Committee on Library:

Books	\$46.98	
Binding books and newspapers ..	75.20	
Expressage	3.50	
	<hr/>	125.68

Account of Committee on Publication:

Printing RECORDS	\$1212.19	
Wrappers and addressing	19.50	
Hauling to P. O. and postage ..	24.71	
Printing General Index, on a/c..	840.00	
	<hr/>	2096.40

Account of Secretary:

Postage, printing, stationery ...	\$465.29	
Telephone	53.50	
Salaries	960.00	
Dues in Federation of Hist. Soc.	2.00	
Expenses of Receptions	345.16	
Rent of extra typewriter	7.50	
Commissions on new members ..	115.00	
	<hr/>	1948.45
		<hr/>
		\$5386.28
Transfer to Life Membership Fund	300.00	
Transfer to Memorial Care Fund	67.16	
		<hr/>
		\$5753.44
		<hr/>
Balance December 1, 1923		\$663.09
		<hr/>

Endowment Fund:

Invested in bonds	\$3900.00	
On deposit in Beneficial Saving Fund	225.00	
	<hr/>	\$4125.50

Life Membership Fund:

Invested in bonds	\$1000.00	
On deposit in Beneficial Saving Fund	1350.00	
	<hr/>	\$2350.00
Memorial Care Fund		\$2632.02

FR. THOMAS COOKE MIDDLETON, D.D., O.S.A.,

1842-1923

BY FR. FRANCIS E. TOURSCHER, D.D., O.S.A.

November 19, 1923 marks the date of the death of Father Thomas Cooke Middleton, D.D., O.S.A., one of the founders of the American Catholic Historical Society, and its first President, 1884 to 1890. Father Middleton's influence upon the future work of the Society, outlined in the first draft of its purpose and aims, his continued interest in its activities for nearly forty years, as well as the personality of the man, his character as a careful and persevering searcher and gatherer of facts, his love of accuracy and fairness in history seem to deserve a place in our *Records*.¹

Thomas Cooke Middleton was born March 30, 1842, the oldest of a family of nine children. The parents were Joseph Middleton and his wife Lydia Cooke Middleton. The Middleton home, where all the nine children were born was at the Northern end of the Wissahickon Drive, near the line which divides the Counties, Philadelphia and Montgomery, now, since 1858, the convent home and Mother House of the Sisters of St. Joseph. Joseph Middleton named his homestead "Monticello" after the "Retreat" of Thomas Jefferson in Virginia.

In religion the Middletons belonged to the Society of Friends, but apparently not quite at ease. The present writer has been told by Father Middleton—(and recently it has been repeated by request)—that, when he was a child

¹ For some account of preliminary meetings and the organization of the Society in the summer of 1884 see RECORDS, March, 1910, pp. 56-59; March, 1913, pp. 3-15.

about ten or eleven years old, his father, Joseph Middleton was wont to take him, on Sunday mornings, walking, sometimes to "Plymouth Meeting",² about four miles away, sometimes to St. Peter's Lutheran church at Barren Hill, again to St. Thomas' Episcopal church, Whitemarsh, or to St. Vincent's Catholic Church, Germantown.³

In April, 1854, the entire Middleton family, father and mother with seven⁴ children were received into the Church by Father Michael Domenec, C.M., later second bishop of Pittsburg. The father, Joseph Middleton was baptized at St. Vincent's, Germantown, April 4, the mother and children⁵ were received in the home, "Monticello", April 19, 1854. The room where the neophytes knelt to receive the first Sacrament of Mother Church has been described frequently to the writer by Father Middleton. It is still within the walls of Mt. St. Joseph's Convent on the first floor of the main building.⁶

In September, 1854, Father Middleton, then less than thirteen years old, came to Villanova as a pupil in the preparatory school. Four years later he was sent to Italy, where with one companion, Fr. Francis Sheeran,^{6a} also a Philadelphian, he was received into the Augustinian Novitiate at Tolentino, October 10, 1858. His studies for the

² John, the third child, is buried in the Friends' burial ground, "Plymouth Meeting." He died in August, 1847, before the parents came into the Church.

³ St. Mary's, Chestnut Hill, was not built until 1855.

⁴ One child, John was dead. The youngest, Agnes Brady, was born later, May 6, 1855. She died April 10, 1859.

⁵ Florence, the youngest, then less than one year old, had been baptized privately by a Catholic nurse in the family. Therefore the mother and six children only were baptized.

⁶ For other members of the family on the mother's side, converts to the Faith, see Cooke and Longstreth in a "List of Some Philadelphia Converts," RECORDS, September, 1922, pp. 238-274.

^{6a} Father Sheeran died January 19, 1912.

priesthood were made in Rome, where he was ordained priest in St. John Lateran's, September 24, 1864, by Cardinal Patrizi, then Vicar of Rome under Pius IX. In the fall of the following year Father Middleton was recalled to America, reaching New York October 18, 1865. He was assigned to work at Villanova, where his services for religion and education continued without a change of residence for more than fifty-eight years.

The offices of trust which Father Middleton held during these long years of service tell the confidence which superiors and brethren placed in his integrity. His first appointment was Prefect of Discipline and Vice President of the College. In 1876, when Father Thomas Galberry was called to the see of Hartford, Father Middleton was appointed to take his place as head of the College. He remained in charge of the College administration until 1881. In 1878 he was chosen by the Prior Provincial Neno (later Prior General) to act as Associate Provincial and Secretary of the American Province. This office he held continuously under six different administrations for thirty-six years, resigning in 1914 on account of the infirmities of age.

Father Middleton's peculiar genius, his love for history in its sources, in material facts rather than in narrative form, is best seen, perhaps, in the accumulated notes which he left, culled from reading, study and observation extending over a period of more than fifty-seven years. First there are two little ledgers 8 x 10 inches, 239 and 315 closely written pages recording the *notabilia* of Community life and school work at Villanova, beginning in 1866 and continued with entries at irregular intervals, to May 20, 1923. The first volume is inscribed: "Quidquid Agunt Nostri Farrago est Libelli Mei." The second volume: "Flotsam et Jetsam relating to our mission at Villanova especially—from 1894 to 19—" "gathered by a picker up of inconsidered trifles".

Following are some of the points selected from the Index of the two volumes—

	PAGE
Order of High Mass and Preaching—1873	23
Diplomas, A.B. and M.A. issued by Villanova, 1855-1857	109
forms copied	108
Hand Ball in 1870	11
New College Building—1873 ⁷	18
New Church erected 1883, with details of dimensions, materials, costs, etc.	66
Temperance Society (in the parish) organized, 1877	41
St. Vincent's Conference organized—1888	118
The Old College Bell	211
Villanova Post Office opened—1873 ⁸	25
Galberry's Bulls from Rome ⁹ —1875	33-36-38
Galberry's Funeral 1878	50
Low Temperature—1880	56
Moulden Family (colored) ¹⁰	211-213
College Fakes	131, 136
Clothing, shoes, etc. Cost of	26-33-207
Dietary in House and College since the Fifties	105-120
Ordinations at Villanova from first in 1857	99-102

Most of these notes have to do with school routine and affairs of the community. Some have a wider interest. I shall pick out a few.

November 25, 1874—"Master in Sacred Theology—The degree of Mastership is conferred on Fr. T. C. M.—by Dr. Neno in the Church at 2 P. M.—All the Community and Students, etc. present—Dr Moriarty gives the young D. D. an old cameo ring in gold which he said had been given to him, Nov. 25, 1824, at Rome by Cardinal Franzoni, and which had

⁷ West wing of building erected in 1853.

⁸ June 9, 1879 is the further note—"Denis Gleason"—(Post Master) "sworn in by me—Notary Public—The bondsmen are Jos. Gillingham and James Callinan with W. S. Stacker as witness."

⁹ Thomas Galberry, O.S.A., Bishop of Hartford, 1876-1878.

¹⁰ William Moulden—originally a slave, the property of John Rudolph, the owner of the present site of Villanova College until 1842—first Colored Catholics in this section, it is said. Was married at St. Denis' Ardmore by Rev. Micheal O'Connor later bishop of Pittsburg, Feb. 21, 1841—Julia, wife of William had been brought up by a Quaker lady in the neighborhood. She was baptized in 1839.

at one time belonged to the renowned Cardinal Ximenes, great patron of Letters, etc.”—vol. 1, P. 30.

Reeseville Mission—1879—(now Berwyn)—January 7, (1879) Archbishop Wood gives leave to say Mass. [there]

March 17, 1869—*St. Patrick's Day*—No recreation—Classes as usual—Big ‘hub-bub’ about it, but Fr. Ambrose (Mullen) immovable.”

One of the “College Fakes” apparently is described under date of May 7, 1869:—“*Queer Customer*—This day came a *queer chap* (no name) to apply for a *chair* in the College: Said he could teach French, German, Latin, English, Greek, etc.: had no letters, no money—was given a mess of pottage and a bed for the night—Next morning he took his exit without compliments—He comes at 9 P. M. from no one knows where.”

A day's routine is noted May 2, evidently Sunday, of the same year (1869)—“T. C. M. said first and second Masses—was up at 5-30—went to the Boy's Breakfast at 7-30—went to Boy's dinner at 12 m.—Sang Vespers and gave May Devotions at 3-45 P. M. Attended Boy's Supper, 6 P. M.”

Passengers at Villanova, Pennsylvania R. R. Station 1869—“The number of passengers at our Station this year, 1869 was 3,490—Am't. Rec'd. \$1,068.35.

Fr. Valentino Valentini arrives this day (Nov. 15, 1870) from Europe, studied at Recanati under our Mattioli—Stationed at Seminary (added later) 1892, April 10, Palm Sunday dies *ibidem*.

1870-71 mild winter—played “marbles” from the 14th (of January) every day to the 23rd—weather warm—Also marbles on February 9-10-11-20-26.

Fr. Mark Crane dies January 19, about 9 A. M.—Telegraph to Dublin:—“Mark Crane, Funeral Tuesday next—Peter” Cost fifteen dollars gold to send it—buried 24th—All the novices go but O'Reilly and Kelly.

Rail Road—July 13, (1873)—The Pennsylvania Rail Road abandons its old lines in curves between our station and Radnor, and opens new straight line.¹¹

¹¹ This is the opening of the four-track Main Line.

Jubilee—June 27, 1881—Jubilee Fast today *very black*—Black coffee or tea only for breakfast and supper.

Base Ball—1883—April 25—Our Base Ball club gets new suits \$64.

Bryn Mawr—First Mass—1885, July 26, (ninth after Pent.), Feast of St. Ann—First Mass at Bryn Mawr, at 9 o'clock by Fr. Jos. A. Coleman, Prior and rector, in the school house—for details see *Community Book*).

Carr, Fr. Wm. A.—Feb. 13 (1888)—Monday before Ash Wednesday at Salem, N. Y. his native place at 6-15 in the evening—Died Father Wm. A. Carr, of consumption, fortified with all the Sacraments. He had been low for nearly two years, and for some 6 months relieved from all duty. His death was painful with much haemorrhage. His malady seems to have been inherited from his mother. He was a good young man, and in the view of him who pens these lines, who for years directed him in his ecclesiastical studies, was gifted with soundest judgment, in matters in general, of any of his pupils. Not once in all the many years of his scholarship did he give occasion for serious rebuke—*R. I. Pace*.

Blizzard—March 12—Monday—1888—This morning at two o'clock began a furious snow storm—All yesterday heavy rain—Felaeciani, wh'd, been to Reading since Saturday P. M., says it snowed there Sunday. Here the wind kept high all Monday. Never knew it to blow so strong—Brother John says "it beats his experience." It is useless to try to keep paths open. At the corner of the College, near the old Chapel, is a drift far above my head—Our mail due 6-30 turned up after 12 M. No trains running all day, exc. occasional passenger (?) Fr. Pat. Lynch started from Philadelphia at 8 P. M. Monday, and got here this Tuesday at 1 A. M.—Tuesday, March 13. It is reported that there is a passenger train blocked down at Wynnewood since yesterday afternoon—There is now (8 A. M. Tuesday) a passenger train down at our station blocked both ways—March 14—Wednesday, 8 A. M. The storm seems now to have spent its force. The wind lasted strong and furious up to last night, *Tuesday*.—Wednesday, March 14—But the effects remain—Drifts block the roads—I have just

returned from reconnoitering to the station. Drifts breast-high across three tracks for two hundred yards—The station-keeper (Miss) Julia tells me that on Monday only one pass(enger) tr(ain) and part of a freight passed by. Yesterday five pass(enger) (trains); and today, so far *nothing*. Fr. Herlihy got here from St. Denis' last night (Tuesday) at 10 o'clock, Had started at 4. Fr. Blake had a sick call last night at Bryn Mawr: had to walk there—took a man with him. The snow is packed hard, wind packed, bears a man, rides a sleigh, but sinks a horse—The outside world, acc'd'g to yesterday (Tuesday's) Ledger, which reached us after 12 M., instead of 7 A. M., is as badly off—W're thankful for three things especially: first, no illness: second, plenty of pork. Third, no disasters so far.—N. B. 1856 is given as the date of the last heavy snow storm of note.

Death of Mrs. Warburton—June 25—1888—Wednesday about 10 min. after midnight died Mrs. Barbara J. Warburton, a convert of many years, aged 77 at her death. She lived with her son for the summer season, back of Roberts, our next neighbor—Pious, fervent, full of resignation in the tortures of her poor frame, that for more than six months had not been nourished by food of any kind exc(ept) a little brandy or sugar or gum arabic water. She seemed excellently prepared for death. All her family are Episcopalians. She is buried Saturday (28th), at 10½ from the Cathedral. Dr. Hortsman sang the Mass and preached. FF. Driscoll and Middleton, who attended her during her sojourn at her son's house at Rosemont, were invited to the house and to the Cathedral. The latter only went. She was buried at "Laurel Hill"—She survived her husband, John Warburton.

Collection for *Johnstown Sufferers*

made Sunday, June 9, 1889 (incomplete)

from Catholic Standard of June 15

City Churches	\$27,863.76
Country Churches	\$ 2,163.03
	<hr/>
	\$30,026.79

St. Augustine's (ranks 14)	\$750.
Our Lady of Consolation (ranks 31)	\$411.
Mt. St. Joseph's Convent (ranks 38)	\$235.

Silver jubilee of Prefect of Studies—Sept. 24 (1889). Feast of Our Blessed Lady of Mercy (xxv year) of ordination at Rome in St. John Lateran's of T. C. M.—The students the night before gave a surprise reception at 7 o'clock in the Library room, set off with draperies, flowers, candles—Addresses, in Latin by Delury, French by Valiquette, English by Harris, German by Coar and Irish by O'Donnell—all decorated in ink—then refreshments in the annex—Fruit, lemonade and cigars, but previously a presentation of a silver snuffbox and a silver-headed umbrella—Solemn Mass by T. C. M. on the 24th.—Music by scholastics.

Dec. 25th. 1899—At Berwyn, by Fr. Dailey, the first Mass ever said in new church was sung—Music by parish.

Open weather—1889—January 13—Monday—This afternoon, on the slope in front of the house, T. C. M. saw six dandelions in full bloom—item a large bed of some small flowering plant alongside the front steps—item the *Pyrus Japonica* in bud with flower and leaf—This spring-like weather we've had, off and on, for about four weeks, and no cold weather, so far. Wednesday, Feb. 5—Many dandelions in bloom at the brook at foot of "Mount Misery."

These note-books or journals are only a small part of the references, memoranda and notabilia which Father Middleton collected, arranged and indexed out of reading, search and study of more than half a century at Villanova. Out of Crusenius and Lanteri¹² he has listed every Convent and house of the Augustinians in post-Reformation times, and every writer or scholar of note in the order. In another

¹² Two Augustinian Chroniclers—

Fr. Joseph Lanteri was in charge of the studies in the convent in Rome during Fr. Middleton's stay there. He (Fr. Middleton) used to tell the present writer: "Lanteri loved Sheeran and myself. He preferred us to the natives. He did not like even his native tongue, but spoke Latin instead."

little notebook he kept the record, the name, age, transfers, changes, departure, etc., of every aspirant to the religious life at Villanova. This record is distinct from the Convent "Profession-book of the Community." On the margin of the little book, where it easily catches the eye, he has written within a neatly drawn circle *Priest* opposite the names of those who have been ordained to the priesthood. After the death of the brethren another circle *Dead* tells the fact.

One of the most valuable note-books, with Index, is a little ledger 8 x 12 inches, about 234 pages filled, which is inscribed—"A Register of Catholic Americana by a picker-up of unconsidered trifles, Fr. T. C. M.—O. S. A.—Villanova." This must be the accumulation of the gathered notes of many years. About ten years ago he had it rebound in half leather. In this book of *Americana* is the abstract which Father Middleton made of the *Journal*^{12a} of Bishop Neumann. True to his constantly repeated principle—"Verify", he has written on the first page of blank leaves in this book. "Note—The consulter of this Index should verify statements therein, in the following works especially—

RECORDS of the Amerc. Cath. Hist. Soc.—Americ. Cath. Hist.
Researches (Griffin's)—*Catholic Historical Review*
 Diary of Bishop Kenrick.
 Villanova, Pa.
 Sat. Oct. 28, 1916—T. C. M."

For many years it was Father Middleton's practice to jot down roughly on slips of paper, all kinds and sizes, what he noted in reading. These were later at leisure copied into note-books or *Indices Rerum*. Of late years, since the more general use of Library Reference and Index Cards, many of these notes have been transcribed to the Card Index. Within

^{12a} The original journal of Bishop Neumann was sent to Rome probably in the nineties of last century.

the past two years Father Middleton said to the present writer: "You know what is in those Cards. Take them to your room, put them in the Library or give them to the Society. I can do no more with them." The fact shows, I think, a keen appreciation of a text from Horace which he was fond of quoting:

. . . "Ergo fungar vice cotis,
Acutum reddere quae ferrum valet, exsors ipsa secandi"
Horatius, *Ars Poetica*, Lin. 304-305

The following is a partial list of what Father Middleton wrote, drawn up by himself and entered in his *Journals* under the headings—"Elucubrations," with a few additional points known to the writer.

Life of the Ven. Anna Maria Taigi—Translated from the Italian of Balsofiore—Cunningham, Phila.—(?)

"Introduction" to the Oratorian "Life of St. Thomas of Villanova"—Cunningham, Phila.—1874.

Bibliography of Coptic versions of the Bible—Introductory to Copto-Sahidic Old Testament of Fr. (later Cardinal) Ciasca *—in the "Catholic Review."

Introductory to "Liguori Leaflets"—Miss Eleanor Donnelly—Phila., 1887.

Data used by John O'Kane Murray referring to O. S. A. in "History of Catholic Church in U. S."—1876.

Account of Stigmata, etc., of St. Clare of Montefalco in "Catholic Annual", 1887.

Sketch of Fr. William Gahan, O. S. A. in "Catholic Annual", 1875.

Sketch of Fr. P. E. Moriarty, O. S. A. in "Catholic Annual", 1876.

Sketch of Archbishop Waldeby, O. S. A., York and Dublin, in "Catholic Annual", 1875.

* Cardinal Ciasca had been a fellow student with Fr. Middleton in Rome, though some years his senior. Ciasca died in Rome, Feb. 6, 1902, aged 69.

- 'Account of the Vatican Printing Press under Fr. Angelo Rocca—in "Catholic Annual", 1876.
- Sketch of St. Augustine's Church, Phila.,—"Catholic Annual", 1876.
- Index of Library of Austin Friars, York, England, "Catholic Annual", 1878.
- Sketches of Bl. John Travers, O. S. A. "Catholic Annual" 1876.
- The Augustinians in the Philippines—1876.
- Notes on Religious Houses in Ireland at the beginning of XVI century,—“Catholic Annual”, 1876.
- Introductory—First meeting of the American Catholic Historical Society—RECORDS, 1884.
- Introductory and Notes to Registers of St. Joseph's Church, Phila., RECORDS, 1884.
- Extract and Notes from Registers of St. Augustine's, Phila., RECORDS, 1884.
- 'Account with Notes from St. Peter's Church Registers—Wilmington, Del., RECORDS, 1884.
- 'Account with Notes from St. Peter's Church Registers—Baltimore, Md., RECORDS, 1884.
- Account of St. Augustine's Church, Boston—Notes on Fr. Philip Lariscy, O. S. A.—Griffin's "Researches", 1887.
- St. Augustine's Academy, Philadelphia—1811-1815, RECORDS, 1884.
- Material for Life of Bishop Thomas Galberry—in Clarke's "Lives of Deceased Bishops in U. S."—1888.
- Review of Burton's "Life of St. Augustine" in the "Catholic Review", Mar. 9-16, 1889.
- Sketch of Villanova in Ashmead's "History of Delaware County".
- 'Account of "The Ivory Crucifix" (in the Cathedral, Philadelphia.) "Catholic Standard",—Dec. 12, 1885.
- Notes on Catholic Choir Music in Philadelphia—RECORDS, 1891.
- The Goshenhoppen Registers—RECORDS, 1891.
- Address of the President of the American Catholic Historical Society RECORDS, 1891.

Sketch of Villanova, 1842-1892- (Golden Jubilee History) published in 1893.

"The Gallitzin Memorandum Book"—1804-1824—RECORDS, 1893.

Sketch of John and Elizabeth Tatham—RECORDS, 1895.

"Bibliography of the Philippines" issued as The "Free Library Bulletin," Philadelphia, number (4) 1900.

Religion and Education in the Philippines with a reprint (25000 [?] copies) from *Ecclesiastical Review*, March, 1903.

Catholic Periodicals in the U. S.—RECORDS 1893 the same revised with additions—RECORDS 1909. Reprinted in separate pamphlet.

The State of Geographical Knowledge at the time of the Discovery of America.—RECORDS 1907—Reprinted.

A New Jersey Sea-side Mission—St. Nicholas', Atlantic City, 1855-1906—RECORDS—1906—Reprinted.

St. Paul's, Mechanicsville, New York—Historical Sketch of a Typical Old-time Country Mission. RECORDS 1908—Reprinted.

Chestnut Hill—"Memoirs of Our Lady's Shrine". Sketch of the History of the Church of Our Mother of Consolation. 1855-1900. RECORDS, 1901. Reprinted.

"An Old Time Lansingburg Pioneer"—RECORDS, 1895. History of early times of St. Augustine's Church, North Troy, N. Y.

Sketch of The Reverend Terence James Donahoe—1795-1869—RECORDS, 1912.

An Old-time Philadelphia Matron and Convert from Presbyterianism—Mrs. Rachel Harvey Montgomery—1763-1819—RECORDS, 1913.

Augustinians in the United States—1909, pamphlet printed for the Brotherhood.

Augustinian Directory for the United States, with brief preliminary sketch. 1910, for the Brotherhood.

During the last five or six years of his life Father Middleton felt the burden of age. Though cheerful always and

unselfishly thoughtful of others to the end, he was wont to repeat reflectingly: "Aegritudo ultima et gravissima senectus". "The old heathen knew that, so do I." Like all old people he seemed to live in the past, and loved its recollections. Reminiscences are a region where the aged at last feel themselves safe. They have outlived contradictions. It was his delight (and a pleasure to hear him), sitting out under the trees which he had known from their first planting, recalling the days of the fifties, the sixties and the seventies of the last century. The games, the "hand ball", the old-time base ball or "town ball", the team "scraps", the walks across the country, the hikes up the "pike" or into the City, experiences of the College "Chap", the prefect or the professor seemed to live again in the vigor and the humor of the telling. "Indian Tom" was one of the characters described as a sort of a courier who delivered the "morning papers", walking or "running" out from Philadelphia, serving his patrons on the way and reaching Paoli in time to serve passengers on the "early train" into the city. There were always points to be remembered in his recollections about mail deliveries and the train service on the curving lines of the Pennsylvania before the straightening and the four tracks of 1873. He loved to recall the honored memory of old neighbors and the "brethren." There were in these reminiscences naturally many personal allusions and descriptions of character, much of humor, much of straight unvarnished facts. But the facts were objective; there was nothing that could be interpreted as resentful, or measuring the motives of men who did not agree with his views or wishes. There was no cloaking of what he judged to be wrong, no advertising of Christian charity, but just the human kindness of a heart and judgment that aimed to be fair and just.

THE NEW VILLA MARIA IN THE LAND OF THE ROSE OF AMERICA

A BRIEF SKETCH OF THE FOUNDATION OF THE SISTERS,
SERVANTS OF THE IMMACULATE HEART OF MARY,
MIRAFLORES, PERU, 1923

The following account of personal experience and impressions was contributed by request. The purpose in making this request for publication in our RECORDS was two-fold:—First, to have an unstudied, human picture of life and conditions in South America, drawn from the viewpoint of a personal observer with that touch of sympathy which gives the interest of life to history; Second, to provide for the future a trustworthy and authentic record of a new educational venture, a foundation under existing conditions which appeal to the Catholic heart and open a way to new fields for the exercise of generous, missionary zeal in the United States.

We like to think that the little Saint of Lima asked Our Divine Lord for help for her afflicted country when she looked down from Heaven and saw the old religious principles of her people slowly displaced by specious errors and unbelief. Peru, particularly its capital city and surrounding parts, has been, for the last twenty years, in a state of evolution, developing industry, commerce and material wealth. Through many attempts to improve internal conditions, to build up native industries the need of a knowledge of the English language has become apparent in Peru. Non-Catholic propagandists have taken advantage of this need and have been trying to supply it by organized institutions, schools ostensibly for business training and English.

The English language is offered as the attraction and the better classes of the people are drawn, unawares sometimes, to these new centers of strange religious propaganda. The former Apostolic Delegate to Peru, Monsignor Lauri and the present Archbishop of Lima, Monsignor Lisson, saw the peril to religion and the faith of the Catholic people in these schools of Protestant propaganda; accordingly an appeal was made to His Eminence Cardinal Dougherty, the Archbishop of Philadelphia. In response to this appeal the Cardinal invited the Sisters of the Immaculate Heart to open an Academy in Peru. The Sisters first chosen to begin the work in Peru were Mother Mary Josephas as superior, with three others to make up the new community, Sister M. St. Chrysostom, Sister Joseph Marie and Sister M. Seraphine. Later, however, a serious illness made it impossible for Mother M. Josephas to undertake the long journey. Instead Mother M. Berenice, First Assistant to the Superior General was chosen to open the new mission, and to remain with the Sisters until a new Superior could be appointed.

Thanksgiving Day, November 30, 1922, will be a memorable day in the annals and in the hearts of the Sister Servants of the Immaculate Heart, for on that day the first colony of four Sisters set sail for South America. A week before, our little band had called upon the Cardinal who gave us his blessing, spoke encouragingly of the new work, and pointed out to us the beautiful lesson given us by our holy patron St. Theresa in her "Foundations." Everything being in readiness, we bade farewell to our dear Sisters at the Mother House in West Chester. The "Santa Ana" on which we were to sail was to leave Pier 33, Brooklyn, N. Y., on November 30th. We arrived in New York late the afternoon of the 29th and were made welcome at St. Ephrem's convent by our dear sisters there, whose kindness and cheering encouragement we shall always remember. On the following day, about 9 o'clock we arrived at the pier. With

feelings of loving tenderness towards those who had come to bid us God-speed, especially towards our dear Rev. Mother Mary James;¹ also with appreciation for the many kindnesses shown us by friends who attended to the many last minute "little things"; and with a strong hope for the good we might be able to do for God in the far field, we boarded the *Santa Ana*. At 11 o'clock she began to drop her moorings and slowly turned her prow toward the South. As the steamer glided out into the bay, the encouraging cheers of those on the dock sounded like echoes, and the waving handkerchiefs appeared like dim white specks. It would be difficult to describe how thoughts passed in our hearts as the vessel moved on. The Statue of Liberty was the last object we beheld, and as it faded from our view, we fully realized that behind us was the past, before us the future, which we left to God's sweet providence. The Sisters-Servants of the Immaculate Heart of Mary had launched out upon the deep, obeying as did the Apostles their Master's command "Let down your nets" for a deeper draught. (Luke, v-4).

The Captain, the crew and the passengers, many of whom were Catholics, were unremitting in courtesy and kind attention to us. Our first night on the ocean we prepared a program of prayer, study and reading for our thirteen days on the water, but unhappily our plans could not be carried out, because of the proverbial seasickness, to which all of our number but one succumbed. Notwithstanding, our trip was an enjoyable one. There were many interesting places to be seen. The Island of San Salvador now charted "Watling's Island", reminded us of Columbus and his first landing in the New World. Next came Cuba and Haiti; then the deep blue Caribbean famous for its tales of Spanish pirates and British buccaneers. One of the most interesting

¹ Mother Mary James died at West Chester, Jan. 31, 1923.

events in the voyage was the passage through the Panama Canal. One does not realize the wonder of this greatest of inland waterways until one has passed through the Culebra Cut and the Gatun Locks. The steamer wound its way through the length of the Canal in about eight hours, then merged into the Great South Sea. For five or six days we sailed along enjoying all the wonders of sky and sea. On Monday, December 9th, the Great Andes loomed before us,—

“A splendor of purple hills that touch the sky,
A vastness like the spaces of the sea.”

We kept within close view of the “craggy peaks” until our arrival in the harbor of Callao on Tuesday, December 12th. Our first word of “Welcome” to the New Land came to us from Archbishop Lisson to the steamer which anchored at 11.30 A. M. Only a Mark Twain could fittingly describe the humor of that never-to-be-forgotten half-hour between 11.30 and 12.00. We were in our cabins trying to gather our numerous bags and packages, and a horde of queerly dressed men came running, screaming and shouting in broken English and whole Spanish, words which signified that they wanted to take our baggage. For about fifteen minutes these “Fleteros” created a bedlam. At least ten of them came up to us and each loudly proclaimed that he had been sent by the Archbishop to look after our baggage. It was a much relieved group of Sisters that greeted His Grace, Archbishop Lisson, a few minutes later, when he with Abbé Le Blanc and two “padres”, boarded the steamer and came to our assistance. Our luggage having been cared for by a man appointed by the Archbishop, we descended the rope ladder to the launch and chugged off to the shore of Callao. Thanks to the efforts of the good Archbishop, our trunks and bags passed safely and quickly through the Customs’ House. About a square away from the landing pier,

we boarded the train that took us to Lima. Within an hour we arrived at the Convent of San Pedro, where we were cordially and hospitably received by the Madames of the Sacred Heart, who aptly expressed their greeting by saying, "The Sacred Heart is glad to welcome the Heart of His Immaculate Mother." At the first opportunity to do so, we sent a cablegram expressed in this one word:—"Immaculata," which signified to those at home our safe arrival.

In the afternoon of December 12th, we were presented to Senor Leguia, the President of Peru, who had come to distribute prizes to the "Normalistas" at the "Escuela Normal" conducted by the Madames of the Sacred Heart. Senor Leguia expressed his great joy at our coming to establish an American Catholic School. At 9 o'clock the following day we called upon Monsignor Petrelli, the Papal Nuncio, who received us most kindly and spoke to us of the need of an English-speaking Religious Community in Peru, and of the wonderful good we would undoubtedly accomplish. After receiving his blessing we departed feeling that in Monsignor Petrelli we had indeed a friend. After lunch the Archbishop took us to see the building prepared for our convent and school. The house was on Bravo Street near "La Colena" and had been used formerly as the business offices. The rooms, fairly large, were built about a small courtyard. There were ten, but only three had any opening for light and air, the others had either no opening or a very small one in the ceiling. There were no sanitary conveniences at all; water, at times, being obtainable for only two hours a day. Although the place seemed inadequate we would have been glad to use it, had not another obstacle come to view at the very end of our tour of inspection. A Peruvian family occupied the upper part and right wing of the house, and since they owned it and refused to leave, we could not use the Bravo Street House as a convent and

school. Our prayers were redoubled then to Our Dear Lord to find a suitable home and school.

During the days of praying and waiting many of the best families of the city called to see us at San Pedro. All of our visitors were profuse in their offers of help to the "Madres Americanas." One evening the Archbishop called to tell us of a little house in Miraflores, a suburb of Lima. We rode there to see the place, but it was too small even for use as a convent. The Archbishop suggested another plan. It was this—to build a portable school in the only available plot of ground then in Lima,—The Zoological Garden. Accordingly, we visited the "Zoo" to see if by any possible means we could use the proposed space for school grounds. The site was near the part allotted to the animals and also connected with a public park, to which many people came daily for picnics. This plan was impractical and was not carried out.

These were trying days indeed, but the patience and resignation of our dear Mother were an example to all of us, and we hid our trials in the Heart of Him Who had suffered more for us than He will ever ask us to suffer for Him. Still, we kept on praying and our attention was called to another house in Miraflores, "Villa Alegre." This too, was small but it was thought that a second story might be added, and it was bought. What was our disappointment, when it was discovered that the foundation which we thought was concrete, was only a substitute mixture, and would not support an addition to the building. But St. Joseph, to whom we had been praying constantly, came to our assistance. A gentleman to whom we had been introduced on the steamer, paid us a visit and told us of the house of Senor Gutierrez in Miraflores, and he promised to arrange for us to see it. As soon as we approached the house, each of us thought "This will be Villa Maria." Senor Gutierrez explained that the house in question would be at

our disposal on January 2d, and that, although he was building a new house, he was unwilling to sell the old one, so a contract was drawn up for its rental for two years. It was then only December 20th. The days between, however, were well filled, for the "Escuela Normal" was busying itself with closing exercises, prize distributions and Christmas preparations. We could not but enter into the spirit, though our Christmas in Peru was so different from Christmas at home. In place of snow we had the clear, balmy air of spring time in Philadelphia, in place of the bare iced trees we had the tropical plants and flowers. Midnight Mass on Christmas Eve was very impressive. The nuns at San Pedro sang the carols that they had sung joyously through the corridors earlier in the evening. After the Mass we witnessed and took part in the very pretty custom of the Adoration of the Infant. Our little apartment had been decorated by the nuns who had put there the Infant and the Crib and a tiny Christmas tree. Christmas Day was peacefully, quietly happy even though it was a trifle lonesome.

January 1st, 1923, was for us a really truly New Year for it meant entirely new work in a new field. The day was made specially memorable by the nuns who were always showing us some kind attention. They had arranged a little reception. Rev. Mother DuPlessis, a saintly woman, who had some interesting experiences during the time of the Expulsion of the Nuns from Mexico, had all her community assembled to meet us in the "Corridor of St. Rose." There were seventeen different nationalities represented in the group of fifty-two nuns. When we were formally presented to all the members of the Community, Mother Berenice was called upon to give an account of the Foundation of our Community, to which the nuns listened with rapt attention. They in turn told us of the wonderful "House of the Saints" in which they were living. The Convent of

San Pedro had been built over three hundred years before. It had belonged to the Jesuits who had the happiness of recording in the annals of the Convent the appearances to them of St. Ignatius and of St. Aloysius. The crucifix in the chapel, the nuns explained to us, had once spoken to a priest while he was praying. To all their details we listened with eager attention. Having joined in the singing of the old English and Spanish carols we strolled through the garden. How the past ages seemed to haunt the old courtyard! The statues which were still intact and quite attractive after so many years, were banked with tall stately lilies and beautiful vari-colored roses. This first day of the New Year was to be the last in the shelter of the Convent of San Pedro, for on the next day we were to open our own convent. It was not without a feeling of regret that we left the Convent of the Sacred Heart which had been our home for three weeks, and where we had met and known the good Mothers, whose kindness to us shall never be forgotten, and whose religious spirit was truly edifying.

On January the second, the Feast of the Holy Name of Jesus, we bade farewell to the nuns and started for our home in Miraflores, intending to open the boxes and at least commence arranging our belongings. Our furniture which had been shipped on the same steamer with us had been put in storage during the days of waiting. For hours we watched and waited for it, but it did not come. It was necessary to return to San Pedro. The next day Jan. 3, we started out again to Miraflores, all the while praying that the furniture would arrive. About six o'clock in the evening we heard the "Camion" rumbling along over the cobbled road. It was the furniture! The scene of the "Fleteros" was not to be compared with the confusion which followed now. There were "fleteros" here and "fleteros" there, calling out orders in Spanish. Boxes were tossed and jumbled everywhere. Order was soon re-

stored when the Archbishop came to direct the men and assisted them in placing the boxes and trunks. Eleven o'clock that night saw us putting up the beds which we had found with difficulty. We retired wearied but happy in the thought that our work had begun.

The days that followed were busy days indeed, filled as they were, with unpacking, cleaning and adjusting. Each morning we attended Holy Mass at the Convent Chapel of the Sisters of Reparation and then returned home for the day's work. In about two weeks the house began to take on the appearance of a convent and school. A Prospectus was prepared and printed, and an advertisement was put in the leading papers of Lima:

VILLA MARIA ACADEMY

The American School
Distinctly Catholic in its Practices
and Requirements
Conducted by the Sisters, Servants
of the Immaculate Heart of Mary,
Pennsylvania, U. S. A.
Kindergarten, Elementary and Sec-
ondary Departments

ALL SUBJECTS TAUGHT IN ENGLISH

Limited Classes
Application Should be Made Now
Secretarial and Business Courses
Art Elocution Music

SUMMER COURSES IN ENGLISH

Will open January 15th
Make Application to Mother
Superior
Avenida Pardo 604, Miraflores
Telefono No. 7

LA ESCUELA AMERICANA

Regida por las hermanas "Servants
of The Immaculate Heart of Mary"
Pennsylvania U. S. A.

TODO EN INGLES

Kindergarten, Primaria, Media y
Especial por ahora se abrira cursos
limitados de Secretaria, Negocios,
Arte, Elocucion, Musica

CURSO DE VACACIONES IN INGLES

Se abrira el 15 de Enero—Dirigirs
a Mother Superior, Avenida Pardo 60
Telefono No. 7 Miraflores

Especial oportunidad para las
senoritas normalistas que quieran
perfeccionarse in el ingles y meto-
dos americanos.

The "Vacation Course" offered was to commence on January 15 and was planned especially to train senoritas to teach the English language in the Fiscal Schools. Only a

few availed themselves of this opportunity but it gave us preparation for our future work, since it afforded opportunities to study dispositions and the character of pupils. These early days in our new home were not without their share of joy. God was truly good to us and watchful over our every need. Our dear friends in the United States sent us packages which gladdened our hearts for they contained Christmas "goodies" and things that were both useful and enjoyable. Many a hearty laugh we gave ourselves, and no doubt others, when we tried to speak Spanish. It was necessary to make purchases and with our knowledge of Spanish and the venders' knowledge of English, we managed to make ourselves understood. It afforded great amusement to all concerned when one of the Sisters placed on the gate a sign which she thought read "Bell does not ring"—but which, when translated, read, "The bell is not dreaming." What a difference that *tilde* made.

Joyous moments were changed to sad ones when on Jan. 31 we received a cablegram, announcing the death of our dear Rev. Mother Mary James. It seemed impossible that she who had only two months before seen us depart for our voyage could so soon take her last long journey. Our regret was cabled home in the words:—"Much sorrow. *Requiescat in Pace.*" We were happy to offer the first Mass in Villa Maria chapel, Peru, for the repose of the soul of our loved Superior. The Nuncio came with his portable altar on the first Friday in February to celebrate Mass for the repose of her soul.

Another cablgram reached us on February 17th calling Mother Berenice home for the chapter meeting in preparation for the election of the new Superior. We feared for a time that Mother would have to sail before the arrival of the other Sisters, for the news announcing their coming did not reach us until ten days later, February 26. There was an element of excitement in the days that followed. People

were being interviewed, pupils being registered, classrooms being arranged. The Nuncio and the Archbishop called many times to see how the work was progressing. On the second "First Friday" in our new convent, we had the happiness of having Mass celebrated by the Archbishop at the new altar for which we waited so long. On Tuesday, March 6, two more Sisters arrived on the "Santa Luisa," Sister M. Avellino and Sister M. Gerald. Just one week later, Mother Berenice returned to the United States on the "Santa Elisa." Mother had attended to every detail necessary for the foundation and for the opening of school.

Before Mass was over on March 15, that day for which we had been preparing so arduously, we could hear the voices of the children who were waiting for the doors of "Villa Maria" to open. How pretty they looked in their uniforms as they stood in the garden after Sister opened the gates! The work of grading having been done previously, the assignment to classes took but a short time. Some of the parents who had accompanied the children to school complimented the Sisters upon the general atmosphere of the school and upon the splendid system and management displayed on the opening day. "You Sisters are a blessing to Peru. How long we have been waiting for just such a school as this." These and similar exclamations were repeated by those present. It was necessary to insist politely upon the speedy departure of the interested onlookers, who seemed reluctant to leave this "bit of the United States dropped into Peru", as those from the States have described our school. By nine o'clock ninety-seven children had been registered and placed; by ten-thirty these little "Peruanas" had already taken the first steps toward that language which they were so eager to learn. We thanked God at the close of that day which had seen the satisfactory beginning of our new work.

On Easter Monday, a "Happy Easter" message arrived

by cable with the added news that Mother M. Loyola, the Superior at Villa Maria College and Academy, was to be our new Reverend Mother. We hastened to send our congratulations to Rev. Mother and to invite her to visit our Southern Mission.

With the return of the people from the mountains and summer resorts, came more applications, so that another day for Matriculation had to be appointed—April 20th. With this date our number increased to one hundred and twenty, but if space had permitted, it would have been three times that number, for many had to be turned away. Of the total number only twenty-five had any knowledge of English. The curriculum was to be followed entirely in English, and those who have had experience in teaching children of another language can readily appreciate the difficulties of those first days. The children cooperated wonderfully, however, entering with lively interest into all activities, social, mental and religious. On May 27, we had our May Procession. It was indeed gratifying to hear the young voices of the pupils ring out with the hint of the Castillian accent, as they sang in English the hymns in honor of Our Immaculate Mother. The Archbishop gave Benediction in the Garden. Later he met the children in the Assembly Hall and congratulated them upon their declamation and singing, pointing out to them the wonderful progress they had made in two months. His Grace exhorted them to be loyal to the good Sisters who had left their own country to keep alive the love of God in the hearts of his children.

An opportunity soon came for the children to show their loyalty and helpfulness. Another cablegram reached us on July 6th containing the glad news "Two Sisters arrive tenth." Although the school work was not interrupted, the children were highly excited over the welcome they were to give their new Sisters. They clamored to give a play and the one selected as a suitable one was, "The Heart of

France,"—a brief representation of the life of Bernadette of Lourdes. Two weeks before the arrival of the "Santa Teresa" found the pupils eagerly rehearsing their parts. At last, July 10th, the great day came bringing us Mother M. Cornelia as Superior and Sister Marie Amabile as Music Teacher. We were very happy to have our little family enlarged. Monsignor Petrelli, the Nuncio, came to give Benediction the next day. The entertainment given to welcome the Sisters, was preceded by an address by His Excellency The Nuncio and the Sisters complimented the children upon their splendid concert, giving special praise to those who had not known one word of English before their entrance into Villa Maria Academy. In compliance with the desire of the pupils that their parents be present, the entertainment was repeated on Saturday, July 14th. This gave an opportunity for the Sisters to come in contact with the children's parents, who were profuse in their expression of gratitude to the Sisters for all that was being done for their little ones. Their great cry of thanks was that they could have all these educational advantages under Catholic control.

Just as Villa Maria had closed its doors for the two weeks vacation enjoyed by the Peruvians in celebration of their "Independence day", we received a pleasant surprise, a visit from two priests from the United States, Rev. Wm. J. Kerby, Ph. D., of the Catholic University of America, and Rev. J. J. Burke, C. S. P., of the National Welfare Council, arrived on the "Santa Ana" on July 17th and came to celebrate Mass in our chapel every day during their visit. Although they remained only a week in Peru, there was ample opportunity for them to survey the field, and to recognize the needs of the country. They generously offered to do in future anything that would promote the success of our undertaking. The day of their departure for New York we had the consolation of a splendid conference by Father Burke whose words, so encouraging and so filled with the true missionary spirit, burned deep in our hearts.

This country of the Incas is a subject for study from many points of view. To the Historian, it appeals through facts as ancient and interesting as those of Egypt and Rome; to the student of Archaeology, the appeal comes through the ruins rich in the story of a dead civilization; to the Apostles of Christ looking for the Missionary and civilizing projects of early days, the appeal comes from accounts of the "Conquistadores of the Cross" whose works nurtured the Faith of those who had it, and brought it to the poor Indians living in darkness. The memory of the good "padres" is still in the hearts of those tribes who know them only through tradition, and now long for their return.

But that is the Peru of yesterday. It is the Peru of today that makes a stronger appeal, to all friends of spiritual and temporal progress. One familiar with the heroic deeds accomplished by the "Ambassadors of Christ" could not look upon this country without realizing the need of a similar spirit today. The needs of the country and of the people can be better understood after a brief survey of some of the existing conditions. With each new President there has been a readjustment and a recompilation of the Constitution of Peru. In looking over these constitutions it is found that from 1821 until 1919, the wording of the Article relating to Religion is practically the same "La Nacion profesa la Religion Catolica, Apostolica, Romana. El Estado la protege y no permite el ejercicio publico de ostra alguna." In 1919, however, the latter part is omitted and the Article stands—"La Nacion profesa la Religion, Catolica, Apostolica, Romana. El Estado la Protege." With this article, and even before it, non-Catholics had been granted the privilege of building and maintaining churches and institutions, for those people of their own sects whose work made residence in Peru necessary. But their efforts have not been kept within their own limits. There are evidences of their attempts to change the hearts and minds of a people whose

religion has always been Catholic. Despite these efforts to proselytize, Peru is Catholic. It bears the indelible stamp of a Faith whose seed has been watered by the blood of the early missionaries. Even the mountains, hills, streets and byways bears some impress of the long cherished religion. Here and there among the Andes may be seen the little tablets of wood marking the Stations of the Cross or the Mysteries of the Rosary; on the hills, rude crosses are outlined against a purple background; and on the posts, naming the streets, are written such names as "Calle Concepcion", "Jesus Nazarenus." Lima is called not only "The City of Kings", but also "The City of a thousand Churches." The number is exaggerated but there are many, many churches and houses of prayer and retreat.

Although there are a number of priests in and about the Capital City, in recent times Peru has been blessed with but few vocations. At present there are only fifty-one students in the Diocesan Seminary. The defective system of primary and secondary education, is not such as will foster vocations; then too, there is a lack of proper accomodation and necessary facilities for the training of young men for the Priesthood. There is no parochial system in Peru. One may hear some say, "We go to the Church of the Jesuits," others, "We go to La Merced," and still others, "We go to San Domingo." It is never, "In our parish." These expressions show the absence of a community organization and subsequently of a healthy emulative spirit. This choice of churches is due in part to the fact that there are no distinct parish limits. Monsignor Lisson has begun the work of marking off the limits for each parish. That admirable spirit which comes from combined social and religious activities has not yet become a part of the life of the Peruvian churchgoer. There are no "Sodalities" of the Blessed Virgin, nor "Holy Name Societies" to promote a common interest and to draw together the members of the congrega-

tion. A general spirit of merely external observance of things religious is particularly noticeable. On special National Feasts like that of Rose of Lima, and of Our Lady of Mercy, or in celebrations of a religious character like that of "Nuestro Senor de los Milagros", thousands of men, from the governmental body down to the poorest servant attend Mass and march in procession; yet, at Holy Mass on Sundays and days of obligation, the women and children make up the greater part of the congregation. Very few men are present, fewer still approach the Sacraments.

Those who have been in touch with the situation for many years attribute several fundamental causes for this deplorable laxity. Poor home training is one, poor in the sense that the parents are indulgent and leave the care of their children, during the formative years, to servants. Defective instruction, lack of soundness and forcefulness in the methods employed, is another theory advanced. The youth of Peru though docile, lack that respect for authority which gives strength and life to Church and State. "Human respect", (an unexplained "respect" indeed) is still another cause given. "Church is the place for women and children" it is said, or "It is effeminate for a man to go to Church". Some men, however, have had a good home training, good, solid moral instruction, and have character enough to stand against irreligion and flippancy. These attend Mass and the Sacraments regularly. The President of the Republic is a Catholic, and during Holy Week, he and the Ministers of the various Departments assemble officially in the Cathedral to assist at Mass and services, to invoke God's blessing on Peru and her people. The Church and State in Peru are not literally or legally united, but they are on friendly terms. There is no function of State at which the Church is not represented nor any special ceremony of the Church at which representatives of the government are not present.

Among the upper classes of people religion is more solid and more practical than among the lower classes. It is the poor that suffer most, spiritually and temporally. These poor people are the lowest class in Lima and labor as the servants of the middle and upper classes. They are known as "Cholos", a name applied to those of mixed race, and they live under pitiable conditions. Just back of the attractive residence of some wealthy Peruvian, may be seen a "Choza" or small hut made of a few mud bricks. This rude dwelling shelters generally a large family. The children are permitted to run wild and unprotected about the streets. There are schools for these "Cholitos", but since the law of compulsory education is not enforced, the children do not attend. Many Catholic Associations for the relief of the poor have been organized, but experience has proved that the efforts made thus far to improve conditions, make the poor dependent instead of uplifting and helping them to help themselves. Certain monasteries, convents and charitable societies distribute food, and the people have learned to depend in a measure upon this support. In some cases they have become shiftless and indolent as a result. Some few societies are trying to follow more scientific methods, but they are handicapped by lack of funds and trained workers. Since the change in the Article relating to religion the Protestants have expended large funds and are using specially trained welfare workers. They have in Lima a Y. M. C. A. building which attracts large numbers of the Catholic youth of Peru. There is need immediate and urgent of well equipped active Catholic organizations to prevent the rapid progress made by the enemies of our holy religion.

A great factor of influence in Catholic education in the United States is the Parochial School System. A similar plan seems to be needed to renew the spirit in Peru. The better classes at present attend the splendid schools conducted

by the "Order" Priests and Nuns. There is no co-education excepting in the few American-plan schools, so that the training of the boys is looked after principally by the Jesuit Fathers, Franciscans, and the Fathers of the Sacred Hearts of Jesus and Mary, and that of the girls by the Madames of the Sacred Heart, the Religious of the Sacred Hearts of Jesus and Mary, and others. These schools are doing good work, but since they receive no support from the government, and are entirely dependent upon the tuition fees of pupils, there is little or no opportunity for them to reach out to the poor. There are so-called "poor schools" equipped and maintained by the government. The teachers in these schools are all Catholics, trained in the "Escuela Normal" by the Nuns of the Sacred Heart, and the general atmosphere is Catholic. The supervision of these schools is in the hands of men from the United States, invited by the Peruvian Government to improve the educational system. It is to be deplored that not one of this school committee is Catholic. The Religious and moral training of the poorer classes must suffer, for, despite the fact that the "senoritas" in charge are good, pious Catholics, there is something lacking. It is perhaps the influence that comes from contact with souls consecrated to the service of God.

The buildings in which the "poor schools" are conducted are inadequate. Crowded attendance, insufficient light, poor ventilation, unhygienic surroundings will retard the physical and mental growth of the child, yet these are marked conditions in the "poor schools" and their environment in Peru. In one school which we visited, supposed to be one of the best of its kind, six children were crowded into one old-fashioned desk made for four. In some rooms there were no windows, the only space for light and air was the door leading to a "patio". Most of the rooms could boast of one blackboard only, and there was nothing to attract or appeal to good taste. The text-book supply was insufficient

for the number of children. The pupils seemed to be intent only upon the work produced by the hands, having apparently spent hours carving the writing into their neat copy books. It is true that their manual work is exceptionally good but much of the mental training is neglected for it. The Committee on Educational Improvement is doing its best to advance proper methods and to rectify the defects in building and equipment.

The Lima High School is a public school under the supervision of the Methodists. The Faculty is composed of Methodist "Social Workers" and of Peruvians, some of the latter should be Catholics. All subjects are taught in English. The study of the Bible is made obligatory. Every child must take the lesson or give up his place in the school. Almost the entire student body is Catholic; the only Protestants are those foreigners whose residence in Lima is temporary. The school has an enrollment of five-hundred and, it is said, would have a larger registration if space permitted. Although it is called "High School," the grades range from first primary department to third year "Academic". The tuition is the same as that of any Academy, fifteen "Soles" a month. Large numbers have flocked to this school because of the educational advantages. English and Gymnastics are the most popular subjects. Our mission in Peru is to give under Catholic direction and under the moral influence of religious teachers, the advantages offered by these non-Catholic workers.

There is little or no opportunity for higher education of a profitable kind in Peru. There are two Universities, the Catholic University, directed by the Fathers of the Sacred Hearts of Jesus and Mary, and the University of San Marcos. The former can confer degrees only with and by the consent of certain government officials; the latter, unfortunately has a wider scope and is the more popular of the two. The law and medical courses in San Marcos are ex-

tremely popular, so much so that the Peruvians themselves admit that there are too many Doctors and Lawyers in Peru. Not much attention is paid to chemical, civil, mining or electrical engineering; yet the country is rich in opportunity for young men trained along these lines. The University was founded in 1551 by the Dominican Fathers and until a few years ago the entire faculty was chosen from among the priests. The whole atmosphere of the old place was thoroughly Catholic at one time, but now there is not one priest numbered in the teaching body and the atmosphere is rather prejudicial to the Church. In June this year when the Archbishop and the President planned to consecrate the country publicly to the Sacred Heart, the students of San Marcos started a revolution. They said that these were "Modern Times" not "Mediaeval". In order to prevent the Solemn Public Dedication they riotously paraded the streets and by promoting trouble among the workers, stopped all the trams and omnibuses and suspended all work for three or four days. The Archbishop thereupon published a proclamation which stated that the Consecration would be postponed and peace was restored. These revolutionary outbreaks are called "huelgas" and are of frequent occurrence. Stringent measures have to be used by the government to quell them. Expulsion from the country, for an indefinite period, is often the punishment meted out to the leaders of such outbreaks. It seems a pity that there is not a better organized system of real Catholic Education that will put into the hearts of the younger generation an intelligent love of the Church, and their own real interests.

The women of Peru make heroic efforts to do some good but they could do much more if custom did not in a way prevent them. The Peruvian girl does not as a rule continue her studies beyond the Academic or High School course. It is considered a disgrace for a young woman of good family to enter into any of the professions. Even the

girls of the middle classes, although in straitened circumstances financially, will reluctantly accept a position as teacher or stenographer. They seem to accept the idea that it is better to beg than to work. It is this strict adherence to custom in Peru that has retarded progress in many ways. Women are a power for good. Given the wider education with intelligent religious training, what an opportunity for good is open to the future of women in Peru.

One prominent physician who has made a special study of the social problem in Peru declares that theoretically the Peruvians should be further advanced than the average American, but practically they are not. The Peruvian is intelligent, cultured and extremely courteous. His powers of imitation are highly developed, but he has not the initiative. The artistic temperament seems to predominate: they themselves admit that they are unfit for business activity. Could this be due in part to the early training which lays more stress upon what is done with the hand than with the mind? The country suffers from this lack of capacity for business. The various departments of Public Service are under the supervision of other nationalities. For example: the Navy and the Customs House are under the Americans; the Army, under the French; the Post Office, under the English; the Tramway under the Italians. With all these peoples there are amicable relations, but Peru loses more than she gains by consigning her work to foreigners. The Peruvians acknowledge their drawbacks and are eager to do what they can to improve conditions. Peru is surely a land of opportunity, but there is wanting one potent factor in furthering progress, that is—financial initiative well directed energy. Someone has aptly called Peru “A beggar sitting on a gold mine.” It is a good figure. The Andes are filled with ores and rich in valuable woods, but there are no funds to build the railways that would reach these treasures, and that, as Dr. Mozans says, “will open up a new dawn for

Lima that will enable her to regain her former title—'Queen of the Pacific' ”.

In this beautiful land of promise we have opened Villa Maria Academy which is now almost at the close of the first year's work. From all sides comes the call for a larger building on Avenida Leguia, the beautiful boulevard between Lima and Miraflores. The Academy at present is in a flourishing condition. Daily, new applications are coming in for the next year. Although the building is too small for the number of children in attendance and will certainly be too small if we are to accommodate all those who are applying, its location is good. Avenida Pardo 604 is by this time quite familiar to all in Lima and Miraflores. The street on which the building fronts is wide and lined with beautiful trees. The Pacific may be seen from nearly all the windows of the house. The rooms are bright and airy, and simply but neatly furnished. There is a lovely rose-garden in front, a vegetable garden at the side and an apple orchard at the back. Our playground, to the left of the orchard, is an attractive feature. Here has been erected a sort of outdoor gymnasium, a large platform, and it is the delight of the children to gather for exercises, games and dances. At present the pupils are preparing for a "Gymnastic Exhibition", a novel thing for the young Peruanas; for Physical Training is not a regular part of the curriculum. We are at the close of the second term. The school year is divided into two semesters; the first from March 15th to July 15th, the second from August 1st to December 16th. All the subjects are taught in English with the exception of Peruvian History which by law must be taught in Spanish and by a Peruvian. Exceptional advantages are offered in Art, Music, Elocution and Business Training. The classrooms are well equipped and the children are provided with the best text books obtainable for all subjects. A State License has been granted recently with the right to teach

classes from Kindergarten to Fourth Year High School. The work is coeducational as far as the Grammar Department. This is quite a departure from the Peruvian customs, for until recently it was unheard-of to have even the smallest boys and girls share the same classrooms. For the first three months we were quite amused to find each child accompanied to school by a servant, even though the child lived but a few blocks away. Now, however, even the little ones have learned to be quite independent and rather resent the idea of an escort. They travel back and forth alone as contentedly as if it had always been their custom. The rapid progress made by the pupils in just ten months is remarkable. Although the methods are new to them, and the language strange, they are able to say all their prayers in English with a splendid pronunciation and accent, sing all their hymns and songs in English, understand all the class directions, recite intelligently in English, all their lessons and carry on a fairly good English conversation. It is rather to be expected that not all attain to the same degree of perfection, many make mistakes, but the children profit by them and afford the Sisters a bit of recreation at "paper-marking" time. The Peruvian children are peculiarly interesting characters,—pious, docile, courteous, imitative, artistic and emotional. Although they are more active physically than mentally, still they apply themselves assiduously to their studies. They respect and love their teachers, but they have not that devotedness and reverence which come from a realization that "these are Christ's Representatives."

Every second Sunday of the month the pupils meet in the Assembly Hall at the Academy, an altar is prepared, and here they assist at Mass and receive Holy Communion. On other Sundays at eleven o'clock they go to the Church of St. Michael in Miraflores. Their voices ringing out in praise of Our Lord and His Blessed Mother have attracted some people to the church, brought some souls, we hope,

nearer to God. The report of the priests on this point is encouraging.

The general impression here seems to be that all the United States or nearly all is Protestant; that progress in our beloved country, its advance in wealth and intelligence, its control of trade and industry, its influence in education are all due to the superior genius and the excellence of Protestantism. These prevailing ideas must be corrected. Theories and arguments will not correct them. The people must be shown in the facts of life, that, if they will, if they have the heart and energy to correspond, Catholic education will do for them what it is doing in the United States. It will open the way to real progress, the intelligent advance of industry and wealth together with a proper appreciation of the meaning of faith and religion, Catholic ideals and the life of the soul.

THE WORK OF THE SISTERS OF MERCY IN THE NEW ENGLAND STATES

DIOCESE OF PORTLAND 1858-1921

DIOCESE OF MANCHESTER 1884-1921

In 1858, July 16, the feast of our Lady of Mount Carmel, there came to Manchester from Saint Francis Xavier's Convent, the Mother House of the Sisters of Mercy in Providence, Rhode Island, four Sisters of Mercy to open schools and to establish in the Diocese of Portland¹ other charitable enterprises prescribed by the Institute of Mercy. This was the first religious community in the State of New Hampshire.

New England was still in the throes of Know Nothingism.² Each particular phase of this religious bigotry was an armed thrust against the Irish immigrants whose brain and brawn were needed to develop the material wealth and resources of New England. Little wonder then that the project of establishing Catholic schools in charge of a Catholic Sisterhood should be looked upon by some as fanning the

¹ At the request of the First Plenary Council of Baltimore, the Diocese of Portland was erected by Pius IX, December 8, 1854. When it was created it included the States of Maine and New Hampshire. Prior to its erection it was under the jurisdiction of the Bishop of Baltimore, and later of the Bishop of Boston. Reverend David William Bacon was consecrated first Bishop of Portland on April 22, 1855, by Archbishop Hughes of New York. On May 4, 1854, Portland Diocese was divided and the Diocese of Manchester, comprising the State of New Hampshire, was created.

² In July, 1854, the Know Nothing mob in Manchester had driven the Catholics from their homes, dragged the sick from their beds into the streets, destroyed the furniture, and then proceeded to break the windows in Saint Ann's Church which was nearly completed at that time. Later they attempted to destroy the convent while in course of erection, but the vigilance of Father McDonald and the Catholic people frustrated their plans. See *Life of Rev. Mother M. Xavier Warde*, p. 203, by Sisters of Mercy, Marlier and Co., Limited, Boston, 1902.

flame of fanaticism. Bishop Bacon did not view the undertaking in such a light, however, neither did the zealous pastor of St. Ann's, Manchester, the Reverend William McDonald. Both knew that the preservation of the Faith in New Hampshire called for Catholic schools wherein the children should be taught the knowledge of God and their religion. Consequently, it was in accordance with their plan followed by the earnest personal appeal of Right Reverend David William Bacon and the Reverend William McDonald that the Sisters of Mercy came to Manchester to begin their educational work in the school of St. Ann's parish.

Five Sisters comprised the first foundation: Sister Mary Gonzaga O'Brien, Sister Mary Joanna Fogerty, Sister Mary Agatha Mulcahy, a novice, and Mother Francis Xavier Warde, under whom as the first Superior, the Sisters of Mercy came to the United States and established their work at Pittsburgh, 1843.³ Two weeks after their arrival two more Sisters came from Providence—Sister Mary Rose Davis, a music teacher, and Veronica Dillion, a postulant. The last mentioned was the first candidate to receive the white veil in the State of New Hampshire, and Sister Mary Agatha Mulcahy, who came a white novice (within two years of her first reception) with the first community, was the first to make her vows in the State of New Hampshire.

A letter⁴ written by Right Reverend Bishop McFarland, Bishop of Hartford, July 15, 1858, to Bishop Bacon, shows what prudence was exercised in selecting the members for the first community of Manchester. It also evidences the fatherly solicitude of the Bishop of Providence for the

³ Mother Warde went to Chicago with the new foundation in 1846 and remained there until the work was well established; in 1851 she brought the Sisters to Providence, Rhode Island, then in the Diocese of Hartford.

⁴ Quoted from *Memoir of Mother Gonzaga*, pp. 33-34, by a Sister of Mercy, *Magnificat Press*, Manchester, N. H., 1920.

future welfare of those who labored with him in his efforts to keep alive and to make strong Catholic faith in New England.

Providence, Rhode Island,
July 15, 1858.

RIGHT REVEREND DEAR SIR:

I beg leave to introduce to your kindest notice Mother Mary Xavier Warde and her companions, who leave for Manchester tomorrow morning. I have every reason to hope that this new mission will be a most successful one.

Mother Warde has long been accustomed to govern. During her seven years' residence in Providence, I can say, after examining her accounts and conditions of the convent, that the management has been at once prudent and energetic. She gained for herself and her community the highest respect from intelligent Protestants no less than from Catholics.

The community grew very rapidly, yet the members seem to have the proper spirit of their order. They have managed to support themselves without being a burden to the diocese.

Her companions are among the most promising subjects of our community. Their Superior parts from them with very great reluctance and only on my representing to them that the new foundation should have able and most exemplary members. They leave with the affectionate respect of all Sisters.

Hoping that they be as prosperous in their new home as they deserve to be, and that they will always find in you a friend and father, I remain, Right Reverend dear Sir, with respect,

Your friend and brother in Christ,

✠ FRANCIS P. MCFARLAND,

Bishop of Hartford.

To Right Reverend David William Bacon, D. D.,
Portland, Maine.

Reverend William McDonald, the pastor of Saint Ann's, and Reverend John O'Donnell met the Sisters at Nashua, a city about forty miles northwest of Boston. On arriving in New Hampshire they were escorted to the Pastor's residence, thence to the convent, a spacious brick building which, during its erection, was guarded day and night by the zealous pastor and his people lest it be destroyed by anti-Catholics.

Bishop Bacon had intended to meet the new foundation personally on their arrival in Manchester, but illness prevented him from carrying out his plans. Two weeks later Mother Warde received from the worthy prelate a letter⁵ which is interesting historically. In view of the present status of the Sisters of Mercy in New England, the letter is a living proof of the Bishop's foresight and practical provision for future needs. It also shows the arduous life of the early bishops in their missionary labors.

" Portland, Maine,
July 30, 1858.

MY DEAR CHILD :

Hearing that you and your little colony would probably come to my diocese toward the middle of this month, I had made my arrangements to be free about the time of your arrival; but sickness obliged me to defer my engagements, so that at the present moment, when I would wish to greet you in person, I am denied that pleasure. But I hope to be able to welcome you in words before the end of next month.

I returned from the extreme East yesterday, and must go back again tonight; my presence is expected, and is necessary in many places.

You may be assured, however, that I bless a kind Providence Who has sent you and yours to aid in my laborious mission, and that I shall spare no pains on my part to pro-

⁵ Quoted from *Life of Rev. Mother M. Xavier Warde*, as above, pp. 211-212.

teet and assist your pious Institute in the different works of Mercy which it shall undertake. You may have your struggles at the commencement, but patience and perseverance will carry you through; and the day will come when your community will be numerous and prosperous, and when you will have houses in every section of the States of Maine and New Hampshire.

Nothing shall be left undone by me, to make true the promise of the pious prelate of Hartford, that I would be to you a kind father and friend. I desire to be such to all under my charge, but more especially to those who labor with me for the welfare of my children.

Please present my affectionate regards to your spiritual daughters, and receive for yourself, as well as for them, my benediction.

Believe me,

Yours sincerely in Xto,

✠ DAVID WM. BACON,

Bishop of Portland."

Visitations of the poor and the sick were begun on the very evening of their arrival. This was the first "social welfare work," so far as we know, in the City of Manchester.

Saint Ann's Free School for Girls was opened later in August in 1858, in the basement of the Church. Not one Catholic girl, it is stated, remained in the public school. In September of the same year, a private school or academy was established in the Convent which was placed under the patronage of our Blessed Lady, and named Saint Mary's. This was the beginning of the present Mount Saint Mary's Seminary, Manchester, that was removed to Hooksett in 1909. In November, 1858, a night school was organized for children who were obliged to work during the day.

Evening classes in Christian Doctrine had been begun and

taught by Father McDonald prior to the coming of the Sisters to Manchester.⁶ In September after their arrival the girls' classes were given in charge of the Sisters while Father McDonald continued to instruct the boys who, it appears, were hard to manage. The good priest evidently did not believe "in sparing the rod and spoiling the child." The boys knew this by experience, and, when Father McDonald was obliged to give up personal supervision of their classes, they voted unanimously to come under the charge of the Sisters. The Sisters continued evening classes in Christian Doctrine until 1880. The *Annals* tell us, "On the evenings appointed the boys came in hundreds to the basement of Saint Ann's Church for lessons in Christian Doctrine." At the opening and closing of the Instructions, hymns were sung. A marked change in the conduct of the boys was evident in a short time.

In 1860, an unoccupied school building⁷ on Park Street was secured by Father McDonald from the City Council and fitted up at the city's expense for school purposes. The boys, 360, were then transferred from the basement of the Church to the Park Street School.⁸ This was classified as a public school, and the Sisters received the same salary as the public school teachers. During this year day pupils were admitted to the Academy. Later, a separate building was secured for their accommodation.

⁶ *Annals*, vol. iv, p. 169.

⁷ This vacancy of the school building was caused by an upheaval in the class room on one occasion when the boys, most of whom were Catholics, arose and put every teacher out of the building. The reason for the disturbance was unsavory remarks made by the principal and his assistants concerning 'The Father' and 'popish clergy'.

⁸ Thomas Corcoran, an Irish educator, the *Annals* tell us, who had studied in the Teachers' Training School, Dublin, was given charge of the large boys. He was Principal of the Park Street Grammar School for thirty-two years and was considered one of the most efficient teachers in New England.

The *Catholic Directory* of 1860 gives notice of the works of the Sisters of Manchester thus:

“Convent of the Sisters of Mercy, Mount Saint Mary’s, Manchester, N. H.

“This Institute was established on the 16th of July, 1858, and being the first founded in the State of New Hampshire, is the Mother House of the Order in the Diocese of Portland. The Sisters devote their time chiefly to the instruction of the poor and ignorant, and to the visitation of the sick and imprisoned. They conduct a free school, which is attended by 235 pupils; and a night school chiefly for the benefit of the factory girls whose duties do not permit them to attend the day school. The number of pupils in the night school is 250. They also conduct an Academy for the higher classes, which is well patronized by the Protestants of Manchester. They have charge of the Sunday School attached to St. Ann’s Church, which is numerously attended. It is contemplated to have, in the course of time, a House of Protection and Orphan Asylum added to their establishment.

“There are in the Community, 4 professed Choir Sisters, 7 Novices, 4 Postulants, and 6 Lay Sisters.”

In 1861, at the request of Bishop Wood of Philadelphia, Pennsylvania, a new foundation from Saint Mary’s Convent, Manchester, was established in Philadelphia. Mother Mary Patricia Waldron was appointed Superior of this community and held this office until the time of her death, July 30, 1915.

In the same year or some months previous to the Philadelphia foundation, five professed Sisters came from Ireland to the Mother House in Manchester. This increase in trained teachers enabled Mother Warde in 1863 to make a new foundation in Omaha, Nebraska, under Bishop O’Gorman. This colony consisted of six Sisters.

In 1864, when a new school building on the corner of Union and Laurel Streets in Manchester was completed, 320

girls were transferred from the basement of the Church to their new quarters. Eight Sisters were in charge. The following year, 1865, two private dwellings were fitted up for a home for orphan girls. This establishment was known as "Saint Patrick's Orphanage for Girls." About ten little girls were cared for at the beginning. The number increased until accommodations were no longer adequate for the number who sought shelter. In 1874, a tract of land on which stood a large mansion known as the "Harris Estate" was purchased by Father McDonald and the girls in the Orphanage were transferred to this property.

The new foundations at Philadelphia and Omaha thinned the ranks of the Sisters of Manchester. However, when Bishop Bacon wrote to Mother Warde for a community of Sisters to take charge of the schools in Bangor, Maine, she, trusting in God's providence to supply the Mother House, organized the new community to comply with the Bishop's request.

The Bishop's letter⁹ is worthy of note. It shows what Catholic education meant to the hierarchy of New England in 1865, and the vital part the Church took and takes in caring for homeless children.

" March 22, 1865.

" MY DEAR MOTHER XAVIER :

Do you think you could divide your little community so as to take the Bangor mission in May? The parish schools number about 400 children. There will also be excellent chances for a paying academy. There is a good house and plenty of land. There is also a mission at Whitefield, where there is a small wooden house, and land—several acres. There I intend an asylum for orphan girls. I am sorry now that I consented to the establishment in Philadelphia and Nebraska. But I could not foresee at the time that I would be soon prepared (for the Sisters) myself.

⁹ *Annals*, vol. iv, pp. 206-207.

The house in Manchester is to be the Mother House until I can, as I hope, transfer it to Portland at some future day. I cannot at all times do as I desire, having to depend on the whims as well as the labors of others.

The division of the nuns will weaken the house in Manchester for a while, but a kind Providence will send us good subjects. He has done so heretofore, and will continue, we must hope. My only fears are that heads to take charge who have the necessary prudence, and who can command the respect and love of the others, may not be found so easily.

Please answer me immediately and state your views, and precisely what you can do. The priests in both these places are pressing me to let them know what can be done for them. Remember me kindly to all the Sisters, and believe me

Yours sincerely in Christ,

✠ DAVID WILLIAM,

Bishop of Portland."

Six Sisters, Sister Mary Gonzaga O'Brien, Superior, formed the new Community which reached Bangor, Maine August 4, 1865. The new Convent, a large brick structure on Newberry Street near the Penobscot River, was not ready to receive the Sisters, consequently they were obliged to utilize an old building near by. This dwelling was found unsanitary and the Sisters were forced to remove to the unfinished building. Schools were opened immediately. At the beginning a Free School was opened in a place unsuited for school purposes, as a consequence classes were held in the basement of the Church, Saint John's. An academy or select school was founded in the Convent from the beginning. Speaking of this Academy the Superior says: "We have often had young Catholic girls of sixteen and more who, until they came to the Convent, had never been in a Catholic Church and knew little of their religion."^{9a} A

^{9a} Note, *Annals*, vol. iv, p. 209.

circulating library was established in the Convent which was productive of much good.

When the works of the Sisterhood had been established in Bangor, Mother Gonzaga, who still held the office of assistant superior, returned to the Mother House in Manchester.

For some years the Sisters in Bangor conducted St. John's School in the basement of the Church. As soon as more suitable quarters could be secured, the pupils were removed from the basement to a newly acquired property in a more desirable section of the city. In 1871, the Bangor Sisters established another Convent with a boarding school for Young Ladies in North Whitefield. Here Sisters were given charge of the District School under the supervision of the local school board.

Extreme poverty was the Sisters' portion in the early days in Whitefield. The furniture consisted of one bed (the number of Sisters cannot now be obtained). Table, chairs, and cooking utensils had to be borrowed. A generous Catholic, Miss Kavanagh,¹⁰ the daughter of James Kavanagh, a merchant in Damariscotta, became one of the Sisters' most generous patrons.

In May, 1872, three Sisters of Mercy from Manchester, Mother Mary Gonzaga O'Brien, Sister Mary de Sales Tierney, and Sister Mary Jane Doyle, a novice, arrived in the city of Portland, Maine, to take charge of the orphans,

¹⁰ Miss Winifred Kavanagh was the granddaughter of Andrew Jackson, President of the U. S. in 1828; re-elected 1832; and a sister of Governor Kavanagh, the only Catholic who ever filled that office in the State of Maine. Sister Mary Gertrude (Miss Josephine McConville) of Worcester, Massachusetts, who died in December, 1923, was a cousin of Winifred Kavanagh and Governor Kavanagh. Sister Mary Gertrude entered the Manchester Community at the age of nineteen and was sent to the new mission at Portland in 1871. She celebrated her golden jubilee in 1919.

at the request of Bishop Bacon.¹¹ On their arrival the Sisters were obliged to find accommodations temporarily in the Bishop's house. Apartments and a private staircase which led to the street were assigned them. This arrangement left them free and separated them from the rest of the house. The Sisters remained at the Bishop's house to the end of the month, May, 1872, when their own Convent was ready to receive them. The Sisters opened the Orphanage at once. This work was especially dear to the heart of Bishop Bacon who, when burdened by the care of administration used to visit the little ones, where, seated in the midst of the Sisters' charges, he was wont to share their fare provided by Catholic charity.

In 1873, Bishop Bacon invited the Sisters to take charge of the Cathedral Chapel and Saint Dominic's schools in Portland.¹² The letter,¹³ which follows, shows the uncertainty of arrangements in early foundations and the difficulties with which the pioneer prelates had to contend.

"Portland, July 23, 1873.

MY DEAR MOTHER WARDE:

When I wrote asking if you could give me eight or nine Sisters well qualified to teach, I had fears that I might need them: today all suspense is at an end.

The Lady Superior of the — nuns, to whom I had made known that I would wish her to send me English-speaking nuns instead of (French-speaking) Canadians, has

¹¹ In 1867, a great part of Portland, the Cathedral and house included, were destroyed by fire. This placed the diocese in dire financial straits which retarded the building of an orphanage.

¹² Sisters of the Congregation of Notre Dame from Montreal had opened an Academy (St. Elizabeth's) for girls in 1864. They conducted schools of the parish at the Cathedral Chapel and Saint Dominic's. In 1873 the Sisters of Mercy were invited to take charge of the schools in Portland, the Sisters of Notre Dame having been withdrawn.

¹³ Quoted from the *Annals*, vol. iv, p. 222.

assured me that I need not count any longer on her nuns for my schools. Here, then, is my position: Eight or nine classes of girls of the parish schools; from sixty to eighty girls would attend a pay school; among these, thirty or forty learning music. All these require teachers in September. Otherwise they will enter the public schools and the labor and sacrifice of sixteen years will be lost. I will now state to you what were my terms with these ladies: I paid them two hundred dollars a year for each Sister employed in the parish schools.

The proceeds of the pay schools which, with music, should have realized between three thousand and three thousand five hundred dollars a year, were entirely theirs.

They furnished their Convent, the rent of which was paid by the boarders.

I am certain that they saved money every year. But since Mr. M.—— has sent his daughter to Manchester, and especially since the asylum has been opened, they fear their sun is setting, and hence the uncourteous action of a woman too young to be the Superior of a large Community.

If you cannot relieve me, I must without delay seek Sisters elsewhere. As I expect the Archbishop tomorrow, I cannot go to you. If you could come here you would see at a glance what is to be done, and what are your prospects of success, and then judge if you have the proper subjects to do the work.

It seems to me that Providence in trying me is opening to your Community a noble field. I believe Mother Gonzaga has written for another Sister to take my organ for the present, as my organist has left me without any more ceremony than the Sisters.

Yours sincerely,

✠ DAVID WILLIAM,

Bishop of Portland."

In the Fall of 1873, the Sisters took charge of the Saint Elizabeth's academy and orphanage, and the school as the Bishop had requested.

Meantime, the work in the schools of Manchester was growing. When Saint Joseph's parish was established in 1869, the Sisters were invited to teach the little children who were unable, because of the distance, to walk to St. Ann's. Two dressing rooms of a public school building were secured for this purpose and 150 boys were taught here by the Sisters. The following year, 1870, a two-story private dwelling was secured for school purposes. This school opened with 250 children, boys and girls. The older boys attended the Park Street Grammar School under the supervision of Mr. Thomas Corcoran, while the older girls were accommodated at St. Ann's school.

In 1874, two separate buildings were secured, one for the girls opened with 275 pupils, classified in nine grades. This is now (1921) the Cathedral School for Girls. At the same time Saint Joseph's School for Boys was opened in a large building which was fitted up for school purposes—350 boys were enrolled at the beginning. The boys remained here until 1880 when a large brick structure on Lowell Street, begun in 1878, was completed. The boys of Saint Joseph's parish were then transferred to the new school which was called Saint Joseph's School for Boys. This is now (1921) the Cathedral High School.

In January, 1871, a new foundation from the Manchester Mother House was made in Yreka, California. A letter to Mother Warde from Right Reverend Eugene O'Connell, Bishop of Marysville, California, under date, January 31, 1871, states that "yesterday afternoon our Sisters arrived in Marysville accompanied by their chaplain and pastor, Father Farrelly—they all seemed in good health and spirits. I thought to prevail upon them, and so did the Sisters of the town, to rest for a few days, but bent on reaching the

end of their journey and gladdening the hearts of the Yrekans before the feast of the Purification, I was obliged to yield to their request and let them go the same day. Not, however, till I had acceded to another request which they made, viz., to visit them in their new home and to profess the Sisters whom you wished me to profess in Marysville." ¹⁴

Father Farrelly met the Sisters at Omaha, and escorted them to Marysville where they were met by Right Reverend Eugene O'Connell, Bishop of Marysville. They set out for Yreka on the same day, in a stage coach. Their Convent, a plain wooden structure, was poorly furnished. On July 4, the following year, almost the entire town was reduced to ashes. The Convent alone remained untouched during the conflagration. The Community at Yreka later became affiliated with the Sisters of Mercy, Rio Vista.

In 1872, at the invitation of Right Reverend Louis de Goesbriand, Bishop of Burlington, Vermont, the Sisters established themselves in St. Johnsbury, Vermont. This was the fifth of the New England States to receive the Sisters.

During the same year, 1872, eight Sisters from Manchester were sent to Jersey City, Diocese of Trenton, at the request of Bishop Corrigan.

In 1874 we read in the *Catholic Directory*:

"Diocese of Portland.

"Convent and Academy of the Sisters of Mercy. Orphan Asylum; Parochial Schools. Parochial Schools at St. Dominic's 400 pupils.

"Mother House of the Ladies of Mercy at Manchester. Orphan Asylum opened in May, 1870, adjoining the Convent. Number of children already in the Institution 47.

¹⁴ This information has been found since the publication of the *Work of the Sisters of Mercy, Diocese of San Francisco*. See RECORDS (June, 1923) vol. xxxiv. Also *Annals*, vol. iv, pp. 228-229.

Academy and Boarding School, Parochial School, St. Joseph's Parochial School, St. Ann's.

Bangor: Academy, boarding school, and parochial school.
Whitefield: Academy and Convent."

The next activity of the Sisters in the city of Manchester was the establishment of a Home for Aged Women. This work was inaugurated in 1874 in a building on the "Harris Property." At the beginning there were twelve inmates. In 1917, the Home was transferred to a property on the corner of Hanover and Union Streets, purchased by Bishop Guertin. A wing in the building was reserved for working girls.

In November of the same year (1874) the Sisters of the Portland Diocese lost a sincere friend in the death of Bishop Bacon. He had been to them a generous benefactor and kind father in their days of poverty and struggle. They now mourned him as one whose place could scarcely be filled.

The Kavanagh School was established in 1877. The money paid for its erection was the gift of Miss Winifred Kavanagh. It was considered the finest school in New England.

Meantime the impulse given to Catholic education in Manchester, New Hampshire, was felt in neighboring cities. In accordance with the wish of Right Reverend J. A. Healy, the successor of Bishop Bacon to the Diocese of Portland, the Sisters opened a Convent and school in Saint Joseph's Parish, Laconia, N. H. The school, known as Saint John's, was established on the third Monday in August, 1880. At the beginning 165 pupils were enrolled. The following year, 1881, the Sisters were invited to open a Convent and Academy in Deering, Maine, and to establish there a Home for Aged Women. During this year, 1881, the Bishop's project of establishing an academic center for young girls in the State of Maine was realized. A property in Deering,

near Portland, known as the "Smith Estate", was purchased and the work of reconstruction was begun immediately.

*Work Among the Indians*¹⁵

In 1878, an urgent request for missionary and educational work among the Passamaquoddy Indians at the Oldtown Mission came to the Mother House in Manchester, from Right Reverend James Augustine Healy, the successor of Bishop Bacon, the first Bishop of Portland, who died, November, 1874. Four Sisters left Manchester, August 25, and after a short stay with their own Sisters in Portland, accompanied by Reverend Michael O'Brien, pastor of the Oldtown Church in Maine, they set out for the Indian reservation on the opposite side of the Penobscot. The Indians met them and received them enthusiastically with the genuine sincerity of the Indian character. These natives, wards of the Government, took the Sisters over the River to their Convent in a little fleet of canoes. The improvised Convent, a wigwam of four rooms, had been vacated by Stockvesin Swassin, chief of the tribe, to accommodate the Sisters.

The first labor of the Sisters was to learn the language of the tribe and to translate the Catechism into the Indian tongue. They studied the temperament and racial traits of the people and soon won the respect and the reverence of the chiefs and the tribesmen, and the confidence and love of the women and the children.

The Sisters opened school immediately and found the children docile and eager to learn. English they learned quickly and wrote with a neat hand. The complexities of arithmetic and grammar proved no stumbling block to them

¹⁵ See *The Blackgowns Among the Abnakis. American Cath. Hist. Records*, December, vol. xxxiii, p. 275.

See Parkman, *The Pioneers of France in the New World*, p. 276 et seq.

and when occasion offered they were eager to exhibit their progress. At the beginning, the Indians were obliged to make confession through an interpreter. As a rule, it is said, the boys were satisfied with the same one, but every two or three girls required a different interpreter.¹⁶

The Indians had been taught the necessity of Baptism and never did they neglect to have their children baptized.¹⁷ At times they were completely cut off from the outside world because of immense snow-drifts, and the frozen river. The Indians would go to the Convent and beg the Sisters "to come quick and give one woman child baby water" (meaning baptism). On one occasion when the Sisters reached the wigwam, eleven feet square, fifteen men and women surrounded the child who seemed to be sleeping peacefully. An old Indian, probably the chief of the tribe, kept repeating: "Give her water! Give her water!" When the child was baptized all seemed satisfied.

In 1880, the Indians built a new Convent for the Sisters in Oldtown. They were assisted financially in its erection by Bishop Healy and the priests of the neighboring parishes. The Convent site was at one time a fort, a protection used by the Indians against their enemies, the Mohawks, in the seventeenth century. A school house has been built by the State, evidently in the eighties.¹⁸ The Sisters "instruct the squaws in the duties of housework and home, good manners, and modesty of heart and demeanor." They also visit the sick and prepare the dying for the sacraments.

¹⁶ See *Annals*, vol. iv, p. 236.

¹⁷ The first Sacrament administered in what is now the State of Maine was Baptism, by Father Biard, 1611. While on an exploring expedition he was attracted by loud lamentations. In searching the cause, he saw an Indian clasping his dying child in his arms, surrounded by the whole tribe. He baptized the child and offered prayers for its recovery. The child lived and the impression made upon the tribe was lasting.

See *Blackgowns Among the Abnakis*, as above, pp. 227-278.

See Parkman, *The Pioneers of France in the New World*, p. 294 et seq.

¹⁸ *Annals*, vol. iv, p. 242.

In July, 1881, Father Freitag,¹⁹ C. S. S. R., established the Confraternity of the Holy Family, which has proved a source of much good among the Indians.

In 1879, June 21, another band of Sisters of Mercy from Manchester took up missionary work for the Indians on the Reservation at Pleasant Point on Passamaquoddy Bay, opposite Deer Island. Father Wissel brought the Sisters to their new home, a small cabin adjoining the Church.

In 1882, the Indians at Pleasant Point built four log Chapels²⁰ for the feast of Corpus Christi, regarded by them as one of the principal feasts of the year. The chapels were adorned with the apparel of women, their own handiwork. A High Mass was celebrated in a tent, and the sermon was delivered by Father Freitag. Procession of the Blessed Sacrament followed the Mass. The large boys bore the Red Cross banner of the tribe. The girls dressed in white and wearing veils carried lighted tapers, as did all in the procession. Acolytes incensed the Blessed Sacrament along the route, while eight little girls strewed flowers before the Blessed Sacrament. The canopy was carried by Indians in Indian dress. On reaching the Church Benediction of the Blessed Sacrament was given. During the procession bells were rung, musketry discharged, and cannons fired.²¹

The tribes on the Reservation hold fast to the Faith

¹⁹ Fathers Freitag and Wissel, C. S. S. R. apparently were giving a "Mission" in the parish church, Oldtown. The Redemptorists were not established in the diocese of Portland in 1874(?).

²⁰ The first church erected nearly two centuries ago was built of bark and cedar.

²¹ When an Indian child dies, the church bell rings and musketry is discharged. Between the death and the burial of the chief, the cannon is discharged seven times and the coffin covered with a large flag. The governor, the chief of the community, carrying a cross leads the funeral procession, the chanters follow. The coffin is carried by persons of the sex as the deceased, next come relatives, then the remainder of the tribe, walking four deep. A requiem Mass is said for the soul of the departed. In case the priest is absent all pray for the departed then proceed to the cemetery.

handed down to them from their forefathers who received it from the missionaries of the seventeenth century. Their hatred of the English has also come down to them from the original French tradition and it is hard to make them understand the beauties of Christian Charity.²²

When the Sisters came to Pleasant Point, the cabins were loosely constructed and cleanliness was unknown among them. "The habits of most of the children were disgusting," says the author of the *Annals*. "They washed rarely and combed still more rarely. The utensils requisite for the simplest toilet had to be kept in a portion of the school room, and cleanliness rigidly enforced. Girls under twelve smoked and chewed tobacco, and the pocket handkerchief was an unknown luxury."

Indian parents have always been solicitous about the education of their children. It is not unusual for them to postpone their trips to Bar Harbor to sell baskets, a means of livelihood, lest their children miss school. The children show great love and respect for their parents and the parents have been taught and know their obligations to their children.

The Sisters at Point Pleasant attended Dava's Point situated on the Schoodic Lakes, during four months of every year.²³ The Indians here belong to the same tribe, Passamaquoddy, but because of a disagreement over the election of a governor or head of the tribe, they withdrew from Pleasant Point about fifty years prior to the coming of the Sisters. The tribe numbered, at the beginning, about five hundred, but it is said to be decreasing steadily.

When Mother Warde first visited the Indian reservation it was made an occasion of great rejoicing. The chief of

²² When an Indian committed a crime that gave scandal he was obliged to do public penance at the Church door.

²³ Very often the Sisters were obliged to go to the mainland to hear Mass on Sundays when the priest could not come to the Island. This entailed a long, cold journey along the frozen Penobscot in a large sled with wooden boxes for seats.

the tribe with his body-guard met the Superior on the opposite bank of the bay in order that he might be the first to welcome "the great Mother" and to convey her across in his own canoe. Mother Warde hesitated to enter the frail looking bark and the chief on perceiving this, procured a boat and rowed her to the little Island where the Indians, men, women, and children were gathered to welcome "the great Mother." Mother Warde went directly to the little chapel where "she thanked God for His tender care of these children of the forest," then returned to the natives who were waiting to do her honor.

Mother Warde could not speak the language of the Indians but she spoke to them in the language of the heart which they all understood. She distributed among them medals and other religious articles and they in turn presented her with baskets, the work of their own hands. The women brought their babies to offer some gift to "the great Mother" and receive her blessing. On Mother Warde's return, the chief and his "staff" escorted the Sisters to the shore and remained as a guard of honor until the Sisters left for Bangor. While Mother Warde lived she sent a gift to her Indian children at Christmas time.²⁴ This gift they would use only for the service of the Church. In 1895 there were several hundred pupils at the Indian Reservation.

The deputy commissioned by the Government to investigate the condition of the Maine Indians, in 1881, wrote: "The school on Oldtown Island has been under the same competent management as heretofore—the Sisters of Mercy having it in charge—and the success of these untiring workers must be of great encouragement to them in their labor, so forbidding in many of its aspects. . . . What I said in my last report relative to this institution, I here repeat with

²⁴ In 1882, the Indians used these offerings to buy a frame for a picture of the crucifixion painted by an Indian whose virtue is a tradition among them.

increased emphasis. The experience of this year has more than confirmed the wisdom of the movement establishing this community among the tribes."—Chas. A. Bailey.²⁵

On March 19, 1882, the Academy, Saint Joseph's, was formally opened in Deering, at that time a separate town, now a part of Portland. The former Saint Elizabeth's Academy merged into Saint Joseph's under the title "Saint Joseph's Academy of Maine." This was the beginning of the present Saint Joseph's College for Women, Portland, Maine.

The *Catholic Directory* of 1883, gives the following notice of the Diocese of Portland:

Deering:	<i>Pupils</i>
Saint Joseph's Academy and Boarding School.	

North Whitefield:	
Academy	32

Bangor:	
Saint Xavier's Academy	90
Saint John's Parish School	250

Schools for Indians

Oldtown	60
Pleasant Point	80

Louis Island:	
Louis Island	30

Conducted in alternate seasons by the Sisters of Mercy from Pleasant Point.

North Whitefield:	<i>Inmates</i>
Orphanage	68

Deering:	
Hospital	

Manchester:	<i>Pupils</i>
-------------	---------------

Mother House of the Sisters of Mercy	
Saint Mary's Boarding and Day Academy	70
Saint Ann's Parish Schools	850
Saint Joseph's Parish Schools	400
Orphanage conducted by the Sisters of Mercy	
Hospital conducted by the Sisters of Mercy	
Home for Aged Women	

Laconia:	
Laconia	164

²⁵ Quoted from the *Annals*, vol. iv, p. 244.

On August 23, 1883, the Sisters assumed charge of Sacred Heart School in Saint Mary's parish, Dover, New Hampshire. At the beginning 405 pupils were enrolled. Eight Sisters were in charge.

Meantime, July 16, 1883, the Manchester foundation had reached the quarter-century mark in its work of charity in the New England States. At the jubilee festivities none appeared more joyous with youthful buoyancy than Mother Warde, the valiant leader of the Sisters of Mercy to the United States. Scarcely a year had passed, however, when the Mercy Institute mourned the death of this venerated woman. Physically taxed as she was from the wear and tear of hardships and labor, no evidence of failing health manifested itself until the winter of 1883. The following summer, however, seemed to give her a new hold on her old time vigor. At the election held in August of the same year, Mother Warde was unanimously elected superior of the Sisters of Mercy in New Hampshire. This election was a necessary sequence to the division of the Community at which, in accordance with the request of Right Reverend J. A. Healy, Bishop of Portland, the Sisters in Maine became an independent Community. Sister Mary Teresa Pickersgill became Superior of the Sisters of Mercy in the Diocese of Portland.²⁶

In 1885, the Sisters in the Diocese of Portland²⁷ were invited to open a Convent and school in the Immaculate Conception parish, Calais, Maine. In this same year, 1885, a Convent and parish school, St. Joseph's, were opened in Oldtown, Maine. From 1885 to 1894, no houses were

²⁶ Her council consisted of Sister M. Clare Leeson, Mother Assistant, Sister M. Adelaide Donohue, Mother Bursar, and Sister M. Petronilla O'Grady, Mistress of Novices. Mother Warde was unanimously chosen superior of Manchester Community.

²⁷ St. Elizabeth's Convent, Portland, became the Mother House of the Sisters of Mercy in Portland in August, 1883.

opened from the Portland Mother House. The *Catholic Directory* gives the following status of the Sisters of Mercy in Diocese of Portland in 1896:

"Mercy Convent, Portland, Maine, Established in 1873. Mother M. Petronilla O'Grady, Superior. The Sisters have establishments in the Diocese of Portland.

Professed Sisters, 110; Novices, 24; Pupils, 1075; Orphanages, 30."

During the next quarter of a century the Sisters at the Mother House in Portland, at the request of the Bishop, assumed charge of twenty-five new establishments including Convents, Schools, Orphanages, Hospitals, Home for Nurses, and a College for Young Women.

In 1896, St. Mary's Parochial School in Bangor, Maine, was opened. The Convent, St. Mary's, was opened two years later, 1898.

In 1899, August 5, Portland Diocese mourned the death of Right Reverend James Augustine Healy. Right Reverend William O'Connell (1921, the present Cardinal) Archbishop of Boston, succeeded to the Diocese of Portland. In 1903, the Sisters took charge of the Convent and school of St. Ignatius, Sanford, Maine. The following year, 1904, St. John's Convent and school were established in Brunswick, Maine. The parochial school in St. Joseph's parish, Lewiston, Maine, was opened in 1905. Two years later, 1907, at the request of Right Reverend Louis S. Walsh the Sisters took charge of Holy Innocents' Home, Portland.

The rapid expansion of the works of the Sisters in Maine, necessarily called for a larger Novitiate wherein the young Sisters could be trained for teaching and other activities of the Sisterhood. Accordingly, land was purchased in Deering for the erection of a Mother House. Ground was broken, and later, the corner stone laid by Right Reverend Louis S. Walsh, in 1908.

The next activity undertaken by the Sisters was a Home for Young Girls, known as St. Anthony's Guild, in Portland, in 1909. During this year, 1909, a High School for Girls was inaugurated in Portland; the Catholic Institute for Boys was opened in Portland and a Convent and School were established in Bath, Maine. During this year, 1909, the Sisters removed to their new Mother House at Deering.

In 1911, the Sisters assumed charge of the new Academy and Boarding School in Houlton, Aroostook County, Maine. A day school was also opened in connection with the boarding school. At this time, 1911, an Orphanage, St. Michael's, was established in Bangor, Maine.

St. Edward's Convent and School in Bar Harbor, Maine, were opened in 1913. In the year following, 1914, St. Mary's Convent and School were opened in Augusta, Maine. In 1915, St. Joseph's College for Women was opened in Deering. This is a development of St. Joseph's Academy opened in Deering, Maine, in 1881. It is a magnificent structure, splendidly equipped, and was incorporated under the Laws of the State of Maine, with full powers to confer degrees. During this year, four other establishments were organized: St. Joseph's Parochial School at Deering; Sacred Heart Parochial School in Portland; Madigan Memorial Hospital in Houlton. Attached to the hospital is a Training School for Nurses. This is the first Catholic Training School organized in the State of Maine.

Between 1916 and 1921, six institutions in care of the Sisters were established. St. Mary's Convent and School were opened at Orono, Maine; later in the same year a Catholic High School was organized. In 1917, the Sisters were invited to take charge of the Catholic High School for Boys in Portland, Maine. In the following year, 1918, the Queen's Hospital in Portland was opened. The King's Academy in Portland was established in 1919; in 1920 the Sisters opened St. Louis' Home for Boys.

During the sixty-three years²⁸ in the Diocese of Portland, the Sisters of Mercy have devoted their lives and their best energies to the service of religion and the needs of humanity. The infant, the orphan, the working girl, the old and the infirm have been sheltered; the sick have been cared for, and the poor have been provided with food and clothing. Besides the material development of the Sisters of Mercy in the Diocese of Portland, the marvelous expansion of schools is a reflex of the spiritual vigor and intellectual activity of the Sisterhood in the State of Maine.

THE FOLLOWING INSTITUTIONS ARE IN CHARGE OF THE SISTERS OF MERCY
IN THE DIOCESE OF PORTLAND, 1921:

CITY OF PORTLAND

<i>Institutions</i>	<i>Teachers</i>		
	<i>Lay</i>	<i>Rel.</i>	<i>Pupils</i>
St. Joseph's Convent			
Religious Novitiate			
Training School			
Summer School			
Woodfords Station, Portland			
Affiliated with State Department			
St. Joseph's College and Academy for Women	Est., 10	Est., 1	110
Girls' Catholic High School	" 4		138
Catholic High School for Boys	" 8		83
King's Academy for Girls, High School, Com- mercial High School	" 5		29
Kavanagh School (Elem.) Grades, 8.	" 11	Girls	457
St. Aloysius' School, (Elem.) Grades, 8.	" 7	Boys	425
St. Dominic's School, (Elem.) Grades, 8.	" 12		762
Sacred Heart School, (Elem.) Grades, 8.	" 5		175
St. Joseph's School, (Elem.) Grades, 8.	" 4		240
Catholic Institute for Boys, Grades, 8.	" 9		424
St. Elizabeth's Orphanage	" 6		76
St. Joseph's Hospital and Home for Aged Women 10, Locust St.	" 5		17
	<i>Patients during year</i>		
Madigan Memorial Hospital			477
The Queen's Hospital, 681 Congress St.			350
Holy Innocent Home, 60 Mellen St.		Infants	40

²⁸ 1858-1921.

			<i>Pupils</i>
St. Anthony's Guild, 8 Locust St.			
Mt. St. Michael's Orphans' Home	"	4	25
AUGUSTA			
St. Mary's School, Grades, 8.	"	7	195
BANGOR			
St. John's School, Grades, 8.	"	21	668
St. Mary's School, Grades, 8.	"	13	375
BAR HARBOR			
Holy Redeemer School, Grades, 8.	"	2	54
BATH			
Immaculate Conception School, Grades, 8. ...	"	6	150
			<i>Teachers</i>
<i>Institutions</i>	<i>Rel.</i>	<i>Lay</i>	<i>Pupils</i>
BIDDEFORD			
St. Mary's School, Grades, 8.	Est., 11		315
CALAIS			
Immaculate Conception School, Grades, 8. ...	"	6	107
EASTPORT			
St. Joseph's School, Grades, 8.	"	3	57
HOULTON			
St. Mary's Academy of Aroostook, Grades, 8.	"	2	27
LEWISTON			
St. Joseph's School, Grades, 8.	"	9	281
OLDTOWN			
St. Joseph's School, Grades, 8.	"	11	500
St. Ann's School, for Indians, Grades, 8.	"	3	50
ORONO			
St. Mary's School, Grades, 8.	"	10	400
WOODLAND			
St. James' School, Grades, 8.	"	1	16
Number of Sisters in Community (1921)			Est., 209
Total number of Sister-teachers			" 194
Total number of pupils including children in Orphanages and in Institutional Schools			7013

Number of Parochial Schools	21
Number of Academies	3
Institutional Schools	1
Home for Business Girls	1
Home for Aged	1
Orphanage	2
Infants' Home	1

DIOCESE OF MANCHESTER 1884-1921

During the winter of 1884 Mother Warde's²⁹ health again began to fail. A growing feebleness and failing sight indicated that her work on earth was completed. Frequent attacks of illness used up her little remaining strength and on September 17, 1884, while the Holy Sacrifice of the Mass was being offered for her in the Chapel of Mount St. Mary's, Mother Warde breathed her last. At the Bishop's request Mother Warde was buried from the parish church, St. Ann's. Right Reverend Dennis M. Bradley,* Bishop of Manchester, said the Mass. Present in the sanctuary were Reverend James Augustine Healy, Bishop de Goesbriand, Bishop of Burlington, Vermont, Right Reverend Thomas Francis Hendricks, Bishop of Providence, Rhode Island, Right Reverend Patrick T. O'Reilly, Bishop of Springfield, Massachusetts, Right Reverend Lawrence S. McMahon, Bishop of Hartford. About one hundred priests both religious and secular clergy were in attendance. The last absolution was given by the Right Reverend Bishop de Goesbriand; the Right Reverend Bishop Healy preached the

²⁹ Mother Warde was the life and soul of the school. Her character, her capacity as educator, her grasp of the problems of education are finely portrayed by her biographer, a Sister of Mercy, Manchester, N. H. Her practical ideas were embodied in her method of teaching which she tested out, and later, left to the members of her Institute the results of her experience. "To instruct," she says, "is an easy matter; to educate requires ingenuity, energy, and perseverance without limit."

* Bishop Bradley received instructions for the Sacraments from Mother Warde.

funeral sermon. Her body was laid in St. Joseph's Cemetery, the Sisters' burial ground.³⁰

The first Branch House that was opened in the new diocese of Manchester from the Mother House in Manchester was Saint Rose's Convent in the Immaculate Conception Parish, Nashua, New Hampshire. Saint Rose's School opened August 31, 1885, with 375 pupils in attendance. Eight Sisters taught in this school at the beginning. In 1891, a brick building was erected and the children from Saint Rose's School were transferred to the new building. The new school was called Sacred Heart School. This parish became Saint Patrick's when the Immaculate Conception Church was given over to the Lithuanian Catholics, and the new Saint Patrick's Church was opened in 1909.

In Keene, New Hampshire, a Convent and School were opened in Saint Bernard's parish, August, 1886, with seven Sister-teachers. The school was placed under the patronal care of Saint Joseph, and opened with an enrollment of 250 pupils. In 1887, Saint Joseph's Home for Boys was established in Manchester. At the beginning there were 90 children on roll. In a few years the number increased to 130. In 1896 the number reached 235.

During the next decade seven Branch Houses were opened. In 1888 Sacred Heart Convent was begun and a School opened in Saint John's Parish, Concord, New Hampshire. The school opened in August with 320 children en-

³⁰ Erected over the grave is a marble shaft in the form of a cross bearing the inscription:

"Reverend Mother Mary Francis Xavier Warde, Foundress of the Order of Mercy in the United States, December 21, 1843, and of Mount St. Mary's Convent, Manchester, N. H., July 16, 1858. Died September 17, 1884, in the seventy-fourth year of her age and the fifty-third of her Religious Profession."

"Grant to her, O Lord, Eternal Rest."

See *Life of Rev. Mother M. Xavier Warde*, p. 283. For further notice of Mother Warde's work, see *Am. Cath. His. Records*, vol. xxxii, no. 3, p. 152, note.

rolled. Eight Sisters taught in this school. In September of the same year Saint Patrick's school opened in Portsmouth, New Hampshire, with an attendance of 290 pupils in care of seven Sisters. In Gloucester, Massachusetts, August 18, 1890, Saint Ann's School began in Saint Ann's parish with 250 pupils enrolled. Seven Sisters taught in this school. In September, 1891, Saint Mary's School opened in Rochester, New Hampshire, with 75 pupils on roll in charge of three Sister-teachers. In 1892, the Sisters were invited to open a Convent and School in East Boston, Massachusetts. The school, Star of the Sea, was established the first week in September, with an enrollment of 420 pupils in charge of eleven Sisters. In August, 1895, the Sisters opened a Convent and School in Saint Paul's parish, Franklin, New Hampshire. The School, Saint Mary's, opened with 300 pupils in charge of six Sister-teachers. In Saint Mary's parish, Claremont, New Hampshire, Saint Mary's School started September in 1896, with 320 pupils in charge of eight Sister-teachers.

The *Catholic Directory* of 1896 gives the following status of the Sisters of Mercy of Manchester:

"... The Sisters conduct establishments in the archdiocese of Boston and in the diocese of Manchester.

Sisters, 184; Novices, 27; Orphans, 235; Pupils, 4000."

Meantime, September, 1890, the Sisters opened a school, Saint Patrick's, in West Manchester, with 120 small children enrolled. Two Sisters went daily from the Mother House to take charge of the school. The larger boys and girls were accommodated in the Cathedral Schools. Later, when Saint Patrick's became independent, eight grades were established in Saint Patrick's School and more teachers added to the teaching staff.

The work of the Sisters continued to increase. On August 30, 1892, they opened a hospital in a large building which had been removed from the lot adjoining the Cathe-

dral to the land whereon the orphanage had been erected. In August of the same year the building was blessed and given the title "Sacred Heart Hospital." In September the Hospital was formally opened by Right Reverend D. M. Bradley, Bishop of Manchester, who celebrated the Mass. Six Sisters of Mercy were the first nurses. A Training School was also established. Splendid additions have been made from time to time in order to accommodate the number of patients who seek admittance.

Since the death of Father McDonald (August, 1885), the first patron to bring the Sisters into the Diocese, the people in Manchester had in mind the erection of a school to honor the memory of one who first established Catholic education in their midst. A vacant lot opposite the Convent, purchased by Father McDonald himself shortly after his coming to Manchester, was the site selected for the erection of the school. In September, 1893, the school was completed. A tablet of brown stone placed at the front entrance bears the inscription "McDonald School." The pastor, Reverend John J. Lyons, a grandnephew of Father McDonald, saw to it that it was the "best equipped school building of the city."

In 1896, the Day Academy and Mount Saint Mary's Boarding School were united. This change in arrangements left vacant a building opposite the Convent, which, later in the same year, was utilized as a Home for self-supporting young women. This Institution was called "The House of Martha." Two years later, in 1898, Holy Rosary School opened in the city of Manchester with 200 pupils enrolled.

In 1899, an Infant Asylum was opened in a small dwelling adjoining the hospital. The number of infants in the Home steadily increased so that larger quarters became necessary. In 1914, Right Reverend G. A. Guertin purchased a property on Concord Street, where an Asylum was erected which was blessed in 1915, and placed under the pat-

ronal care of our Lady of Perpetual Help. A stone house that stood on the property was converted into a Convent for the Sisters in charge of the Asylum. A Maternity Hospital was annexed to the Infant Asylum in 1916.

In 1907, the Sisters,* having been asked by Right Reverend G. A. Guertin, took charge of the *Magnificat*, a monthly publication of the Diocese. The office of the *Magnificat* was opened in a building opposite Mount Saint Mary's Academy. Sister Ignatia McDonald was its first editor. This periodical is a literary magazine of recognized merit, and has for its contributors men and women whose names hold a place in Catholic literature. In the Catholic Directory of 1921 there is listed a "*Magnificat* Vocational Institute" ³¹ where day and night classes are held.

The Sisters were requested to open a Convent and School in the Sacred Heart parish, Lebanon, New Hampshire, in 1908. School opened the last week in August with 325 pupils enrolled. Eight Sisters taught here. Three years later the

* BOOKS PUBLISHED BY THE SISTERS OF MERCY, MANCHESTER,
NEW HAMPSHIRE

<i>Lourdes</i> (a translation) published	1889
<i>Roderick McNeal</i>	1895
<i>Life of Father John Robertson, S.J.</i>	1896
<i>Elise</i>	1897
<i>The Untrained Nurse</i>	1898
<i>The World Well Lost</i>	1899
<i>Rest for the Soul</i>	1899
<i>Rev. Mother M. Xavier Warde</i>	1902
<i>Father McDonald</i>	1909
<i>Christmas Quotations</i> (from Father Faber's <i>Bethlehem</i>)	1910
<i>"Curly and Others"</i>	1912
<i>The Life of Saint Camillus</i>	1917
<i>Letters of a Traveling Salesman</i>	1917
<i>"Father Ladden"</i>	1919
<i>Customs and Minor Regulations</i> (of the Sisters of Mercy)	1919
<i>Daily Prayers, etc.</i> (as recited by the Reverend Foundress)	1923
<i>Mother M. Gonzaga O'Brien</i>	1920

³¹ Now called Our Lady of Grace Academy.

Sisters were invited to Berlin, New Hampshire. School opened in Saint Kieran's parish with an enrollment of 480 pupils. At the beginning the classes were so large that three lay teachers assisted six Sister-teachers in the management of the school.

In the same year, 1908, Bishop Guertin purchased a property near the hospital for a Nurses' Home. It was formally opened in January, 1911. In a two and a half story building on the corner of Ray and Clarke Streets, a Home for Aged Men was opened March 19, 1908. On July 1st, of the same year, it was blessed by Right Reverend Bishop Guertin and placed under the patronal care of St. John.

A Preparatory School for boys under twelve years of age was established in Manchester, September 12, 1909, with 20 pupils enrolled. During this year, (1909), Mount Saint Mary's Guest House was inaugurated, and Mount Saint Mary's Seminary at Hooksett Heights was opened. Sessions began September 12, 1909, with 85 young ladies enrolled. The pupils from Mount Saint Mary's Academy, founded in 1858,³² were transferred to the new building, Hooksett Heights. This school is splendidly situated on a tract of three hundred acres. It has a four-years' High School Course and a two years' advanced course for High School graduates. A School of Commerce and a Domestic Science Department were also established. This Institution is affiliated with the Department of Education in the State of New Hampshire.

In 1917, a large brick building on the corner of Hanover and Union Streets was purchased and converted into a Home for Aged Women. Rooms were reserved for working girls who cannot be accommodated at the House of Saint Martha.

³² *Annals of the Sisters of Mercy* give 1858, *Convent Records of Manchester* give 1860 as the opening year.

The building was blessed and given the title "Saint Paul's Home for Aged Women."

In 1920, the Sisters opened a Convent and School in the Parish of Saint Rose of Lima, Littleton, New Hampshire. School was begun September 10, of the same year, with 109 pupils in attendance. Four Sisters taught in this school. During this year, 1920, the Cathedral "Library School" was established with the Sisters in charge. School opened September, 1920, with 130 boys enrolled.

The Sisters of Mercy have been in the city of Manchester sixty-three years.³³ They were the first religious women in New Hampshire and the first social workers in the State. They opened the first parochial school, the first hospital, and the first orphanage in New Hampshire. So far as we know, they were the first to conduct Night Schools for working children and were the first to provide a home for working girls. In face of poverty, hardships, and persecution, they have continued their educational endeavors and their works of Mercy and of Charity, and today, Catholic people look upon them as the "valiant women" of our Faith, and their children rise up and call them blessed.

INSTITUTIONS IN CHARGE OF THE SISTERS OF MERCY, DIOCESE OF
MANCHESTER, 1921.

<i>Institutions</i>	<i>Teachers</i>		
	<i>Rel.</i>	<i>Lay</i>	<i>Pupils</i>
(Manchester)			
Mount St. Mary's Convent, Mother House and Novitiate			
Mount St. Mary's Girls' Seminary, (H. S. Commercial H. S.) Affl.-State Dept.	Est., 17	Est., 3	149
Mount St. Mary's Boarding School for Boys .	" 7		65
Magnificat Vocational Institute, Day and Night Classes			
St. Joseph's Cathedral School for Girls (Elem.) Grades, 8.	" 7		291
St. Joseph's Cathedral School for Boys (Elem.) Grades, 8.	" 2		287

³³ 1858-1921.

St. Ann's School for Girls (Elem.) Grades 8. .	"	12	269
St. Ann's School for Boys	"	2	167
Holy Rosary School (Elem.) Grades, 8.	"	5	180
St. Patrick's School (Elem.) Grades, 8.	"	4	130
St. Joseph's Orphan Asylum for Boys, 18 Han- over St. N. H., (Elem.) Grades, 7.	"	12	90
St. Patrick's Orphan Asylum for Girls, 184 Hanover St. Manchester, N. H., (Elem.) Grades, 7.	"	28	114
St. Patrick's Working Home for Girls			40
St. John's Home for Aged Men			40
St. Paul's Home for Aged Women			40
Sacred Heart Hospital			
Patients treated during year			1192
Sacred Heart Training School for Nurses ...		Nurses	22
Working Girls Home	"	4	40
Infants Asylum of Our Lady of			
Perpetual Help	"	7	Inmates 40
Mount Saint Mary's Academy	"	45	149
Kindergarden, Rest House for Women			
St. Kiernan's School (Elem.), Claremont	Est.,	9	Est., 4 535
St. Mary's School (Elem.), Concord	"	12	430
St. John's School (Elem.), Dover	"	11	450
St. Mary's Girls' School (Elem.) Grades, 8, Franklin	"	12	400
St. Paul's School (Elem.), Keene	"	11	540
St. Bernard's School (Elem.), Laconia	"	8	280
St. Joseph's School (Elem.), Lebanon	"	4	169
Sacred Heart School (Elem.)	"	10	372
Number of Sisters in Community			344
Total number of Sister-teachers	Est.		214
Total number of pupils including children in			
Institutional Schools	Est.		5815
Number of Parochial Schools			17
Number of Academies			2
Number of Institutional Schools			1
Home for Business Girls			1
Home for Aged			1
Orphanages			2
Infant Asylum			1

ARCHDIOCESE OF BOSTON, 1892-1921

<i>Institutions</i>	<i>Teachers</i>	<i>Pupils</i>
St. Mary, Star of the Sea School, ³⁴ 58 Moore Street, Grades 8	13	780

³⁴ Branch House of Mount St. Mary's, Manchester, N. H.

DIOCESE OF BURLINGTON 1872-1921 ⁸⁵

In 1872, the Sisters of Mercy from the Mother House in Manchester established themselves in St. Johnsbury, Vermont, at the earnest request of Right Reverend Louis Goesbriand. In 1846, Bishop Goesbriand, then a priest in the diocese of Cleveland, had met Mother Warde in Chicago and expressed a desire to have the Sisters of Mercy work in his parish. It was not until 1872 that his desire was realized when they were asked to take charge of the education of the children of the parish of St. Johnsbury. In a letter dated July 19, 1872, Father Danielou says:

"I am trying to secure a few of your Sisters to take charge of our Catholic Schools in this growing and beautiful village. The lay teachers last year, though four in number and highly recommended, did not get along well with many of our wild children, lately imported from the public schools. I am of the opinion with many clergymen that religious Communities alone can answer for our Catholic youth." ⁸⁶

With a promise to build a Convent, the priest, Father Danielou, gave up his own house to the Sisters, but extreme poverty prevented the good priest from fulfilling his promise. For two years the Sisters struggled with poverty and hardships, then the Bishop removed them to Burlington. In September, 1874, the Sisters established a Convent and School. At the opening of school the pupils numbered about 400.

In 1875 the *Catholic Directory* states that there were two

⁸⁵ Diocese of Burlington, established July 14, 1853, comprises the State of Vermont. Very Reverend Louis de Goesbriand, then vicar-General of the Diocese of Cleveland, Ohio, was appointed first bishop and was consecrated in New York by Archbishop Bedini, October 30, 1853.

⁸⁶ Quoted from the *Annals*, vol. iv, p. 245.

schools for boys and three schools for girls under the direction of the Sisters of Mercy in the diocese.

When the Sisters first went to Burlington they lived in a rented house; in a short time, however, a Convent and Chapel were erected. The blessing of the Convent took place on Whitsunday, June 4, 1876. On this day three Novices were professed at a Pontifical High Mass in the Cathedral.

In 1896 the Catholic Directory gives the following notice of the Sisters of Mercy in Burlington:

"Founded in 1874.

"Sisters 34; Novices 3; Postulants 4; Pupils 500." ³⁷

INSTITUTIONS IN CHARGE OF THE SISTERS OF MERCY IN THE
DIOCESE OF BURLINGTON, 1921

<i>Institutions</i>	<i>Teachers Rel.</i>	<i>Pupils</i>
Mt. St. Mary's Convent, Mother House, and Novitiate		
Mt. St. Mary's Academy, Affl.-State Univer- sity, State Dept.	Est., 14	92
High School, Commercial H. S., Elementary, Grades, 8.		10
Cathedral High School, (Elem.)	6	187
Cathedral Elementary	" 13	800
Immaculate Conception School, (Elem.) Grades, 8.	20	Est., 720
MONTPELIER		
St. Michael's School, (Elem.), Grades 8.....	10	Est., 370
The Sisters attend the sick and teach Catechism	5	373
WHITE RIVER JUNCTION		
Sisters visit sick and teach Catechism	3	
Number of Sisters in Community		108
Number of Academies		1
Number of Parochial Schools		3
Number of Sister-teachers		71
Number of Children under the care of the Sisters		2552

³⁷ Records from Convent of Mercy, Burlington, not now available.

DIOCESE OF BOSTON,³⁸ 1864-1870

DIOCESE OF SPRINGFIELD, 1870-1921

On October 16, 1864, a band of Sisters of Mercy from St. Catherine's Convent, the Mother House of the Sisters of Mercy in New York, arrived in Worcester, Massachusetts, having been brought there by Very Reverend John J. Power, V. G., to attend to the religious instruction of children, to visit the sick and the poor, and to organize sodalities. The Sisters of the band were: Sister M. Elizabeth Callanan, Sister M. Gertrude Ledwith, Sister M. Aloysius Grant, Sister Bridget Farrell, a postulant, and Reverend Mother M. Jerome Shubrick, Superior.³⁹ They were given their first home in a small wooden building at Shrewsbury and East Worcester Streets, and they there opened an Academy in St. Ann's parish. The Sisters also conducted a Night School for those who were obliged to work during the day.

In the rear of this building the Sisters established the first public hospital in the city of Worcester,⁴⁰ December 31, 1866. Shortly before the opening of the hospital the United States government opened a "reconstruction hospital" which was of a strictly military nature, and not for the use of the general public of the City. In January, 1867, the

³⁸ Boston was erected a See, April 8, 1808, and created an archbishopric in 1875. Bishop Cheverus was consecrated first bishop of Boston, in Baltimore, November 1, 1810. Bishop Joseph Williams was created first archbishop of Boston, February 12, 1875. Springfield Diocese was erected when the Diocese of Boston was divided, June, 1870. It comprises five counties of Central and Western Massachusetts: Worcester, Hampden, Hampshire, Franklin, and Berkshire. Right Reverend Patrick T. O'Reilly, the first Bishop of Springfield, was consecrated September 25, 1870.

³⁹ Daughter of Admiral Shubrick. She was chiefly noted for her devotion to the sick poor, and the prisoners in jail. Later she was sent to Independence, Iowa, where she died.

⁴⁰ The work established at Worcester became a part of the Diocese of Springfield in 1870.

first patient was admitted to the Sisters' hospital. The first report of the hospital is important. It is a study in the social problems that confronted priests and religious over half a century ago, and its text contains solutions which probably can challenge present maneuvers in social economics.⁴¹

"The hospital was established to meet only a certain crying want in a certain direction, viz.: To furnish a place where females, otherwise unprovided for, might find a home in time of sickness.

⁴¹ The report was read at a meeting of the American College of Surgeons held in Worcester, Massachusetts, May 20, 1923, and subsequently printed in *Worcester Sunday Telegram*. Dr. Homer Gage, son of Dr. Gage mentioned in the report, was present at the meeting. Dr. Fallon in his address stated that "The nurses of the hospital were the Sisters of Mercy, members of an order that had gained the gratitude of this Nation for their work in the Civil War both in hospitals and on the battlefield and some of these Sisters were brought to Worcester by Dr. Power to take charge of the hospital. In addition to the work in the hospital they also visited the sick, without distinction of race or creed, throughout the city. The total number of these visits in four years was 2008. Dr. Fallon also stated that "scientific work was not neglected by the few members of the staff, and one case was so well studied, and so interestingly recorded in the report that it attracted nation-wide attention through the publication of it by the *Atlantic Monthly*. This case was reported as a "Remarkable Case of Physical Phenomenon." See *Worcester Sunday Telegram*, May 20, 1923.

The Patient in the "case" was Mary Carrick, an Irish girl, eighteen years of age, who came to this country in May, 1867, and obtained employment with a respectable family. About six weeks after her arrival, strange "manifestations" took place in whatever part of the house she was employed. Bells began to ring, "chairs and other movables were thrown about, wash tubs were upset, . . . and loud rappings were heard . . . August 26 and 27 were very stirring days, there being hardly a half-hour of quiet. The rappings . . . were particularly vigorous." The writer of the article stated that "whether electricity or not,—there seemed to be some sort of attraction between the girl and these inanimate objects of wood, stone, iron, and other material which set them in motion whenever she was near them, and they were not in-

“ Nothing is truer than the fact, that but a very small number while in health ever made provision for a sick day. The poor girl with nothing to depend upon but her week’s wages, flatters herself that her health is beyond attack; she laughs at and scouts the idea of falling sick some day; she spends as she earns—perhaps sends away to distant relatives the last dollar. Generous to others—unjust to herself, even so far as to deny herself what is absolutely necessary, under the belief that nothing can effect her health or diminish her strength. But overwork, or exposure, or impudence, or any of the unavoidable causes that affect poor humanity, convince her when too late, that sickness is most likely to be one day, the portion of us all, and she awakes also to the bitter truth, that

sulated.” The girl was taken to an “asylum” evidently the Sisters’ Hospital on July 18, in a state of nervous exhaustion. A daily record was kept, also weather conditions. At the end of three weeks she returned to the family with whom she had lived before going to the hospital, and no more “manifestations” occurred. The writer of the article states that “not from any wish to give notoriety to the case herein described has this article been written, but with the sincere hope and desire that, as time goes on, and other cases of a like nature occur, this record may be of some service for comparison, or perhaps may in itself induce competent men to undertake an explanation with which the world will be satisfied, and which may save from the pernicious doctrines of Spiritualism and from our insane asylums thousands who are now hopelessly drifting in that direction.” See *Atlantic Monthly*, vol. xxii, August, 1868, No. cxxx.

to be sick without a home is to be wretched indeed.

“For the sake of furnishing a home for such a class in time of sickness, this hospital was opened, and in order that it should be something more than a mere Charity Asylum which would soon merge into an Almshouse, and to encourage habits of saving and self-reliance and for the preservation of proper self-respect in the inmates, it was thought better to conduct it on the cooperation or mutual benefit plan. Three dollars was the sum decided upon as a subscription—paying which during health, the subscriber is entitled to all the privileges of the hospital—board, nursing, doctor’s attendance and medicines, free of charge during 12 months in case of sickness.

“The service of the Sisters in charge being entirely gratuitous and the doctors of the city having volunteered this attendance, and a Fair for the benefit of the Institution having proved successful, the hospital opened under peculiarly favorable circumstances and in its brief existence has already provided for nearly 30 patients, whose recovery has been hastened, or whose sufferings have been lightened, by kind hands and sympathizing hearts, that bestowed upon them the comforts of a home to which otherwise many of them would have been strangers.

“Special mention should be made in this

connection, of Dr. Mignault and of Dr. Huban, of this city, whose gratuitous attendance has been constant and faithful since the opening of the hospital; of Dr. Gage whose services at the Convent and hospital on certain occasions are hereby gratefully acknowledged; of those noble-hearted donors who unsolicited have brought to the door of the Convent their alms, feeling that they were intrusting them to the hands of those whose sphere and vocation better enabled them to find out worthy and deserving objects of private charity.

“ The blessings and prayers of the poor and sick have followed the footsteps of their benefactors.

Rules of the Hospital

1. Female only, received.
2. Three dollars yearly paid when in health, gives one a right to a bed and to all the privileges of the hospital in time of sickness.
3. Contagious and infectious diseases excluded for the safety of the other patients.
4. In admission, no distinction made by reason of creed or nationality.

“ Attention is invited to the 2d of these rules, for the reason that application for admission is frequently made by persons after they have fallen sick, who even offer to pay weekly whatever shall be required. Such

applications are unwillingly granted, because not in accordance with the object and spirit of the institution. The hospital is conducted on the mutual benefit plan, and those having it in charge, wish to induce a habit of saving among a class who have need to learn such a lesson. They feel that almost every girl who is earning, can and should put by three dollars yearly. Now if paying patients were received as a matter of course, the limited capacity of the hospital would soon exclude the very persons for whom the institution is needed and intended, viz.; those unable to pay weekly. And if some feel aggrieved at this, they must remember, that every institution must be conducted according to some rule or system which must be adhered to, and that their grievances can be easily remedied, since patients who are able to pay, can generally find accommodations elsewhere for their money".

The *Catholic Directory* of 1867 gives the following notice of the work of the Sisters of Mercy in the Diocese of Boston :

"Convent of the Sisters of Mercy, Worcester, Massachusetts; charged with the care and instruction of the poor and the sick. They have also opened a hospital on their own grounds for the sick of their own sex.

"St. Anne's Convent, Worcester, have charge of Sunday schools, night schools, and a newly-erected hospital for females."

When the city hospital was founded about four years

later, there was no further need of the Sisters' hospital because its need "to furnish a place where females otherwise unprovided for might find a home in time of sickness" was supplied.

In October, 1872, Father Power was assigned to St. Paul's parish in Worcester. Shortly after the Convent of Mercy was transferred to St. Paul's. In 1875, the Sisters were invited to take charge of an orphanage for boys and girls established by Father Power. This orphanage was begun in a frame building. In 1882 it was destroyed by fire. Father Power then erected a splendid brick building for the Orphanage. This location, and congested conditions, became undesirable; in consequence, in 1904 the orphans were transferred to Leicester about six miles from Worcester. This Orphanage is now a Diocesan Institution.

The next move of the Sisters of Mercy was to establish, in 1895, a "House of Mercy" in a small dwelling provided and furnished by their good friend, Father Power. This Home was removed to a building adjoining the Orphanage, and is called Our Lady of the Wayside. On the lot vacated by the removal of the Home, a parochial school was erected. At its opening there were about 400 children in attendance.

In 1901 the Sisters purchased a property in Leicester and a few years later an orphanage for girls was erected there, nine Sisters in charge. In 1906, St. Joseph's Home for Working Girls was opened in a brick building on High Street. In 1920 a splendid addition was erected. There are, at present, 70 boarders.

The Sisters of Mercy since their coming to the Diocese of Springfield have devoted themselves chiefly to charitable activities. The amount of good accomplished among the poor and the sick and the orphans—some few main points of which we have tried to trace here—is known only to God, to Whom they have given their lives.

STATUS OF SISTERS OF MERCY IN SPRINGFIELD DIOCESE, 1921

<i>Institutions</i>	<i>Teachers</i>	<i>Pupils.</i>
Worcester		
St. Gabriel's Convent, Mother House and Novitiate, High Street		
St. Paul's School (Elem.), Charham and High Streets, Grades, 8.	9	463
St. Joseph's Home for Working Girls		52
St. Gabriel's Orphanage Asylum	Est., 3	Est., 79
Leicester		
Nazareth Orphan Asylum	" 3	" 76
Number of Sisters in Community		41
Number of Parochial Schools		1
Number of Institutional Schools		2
Number of Sister-teachers		15
Number of Orphanages		2
Number of Children including Orphans under the care of Sisters of Mercy		623
Number of Homes for Working Girls		1

SISTER MARY EULALIA HERRON

St. Mary's Convent of Mercy, Wilkes Barre, Pennsylvania.

*Premiums Paid for Life Insurance, like the Seed
Planted in Mother Earth
Multiply and Yield Great Returns*

The American Catholic Union INSURANCE

for the
Entire Catholic Family

Ordinary and Industrial Plans

The Parkway at Sixteenth Street
PHILADELPHIA

JOHN J. COYLE
President

JOHN O'KEEFE
Sec.-Treas.

HORST BROS.

SUCCESSORS TO
GEORGE S. FOX

MANUFACTURERS OF

LADDERS

Step Ladders
Extension Ladders
Bricklayers' Ladders
Painters' Swing Staging
Trestles
Window Jacks
Ladder Jacks
Scaffolding Jacks



EXTENSION FIRE LADDERS

137 and 139 North Sixth Street
PHILADELPHIA, PA.

Make Your Spare Money Earn Money

OPEN AN ACCOUNT WITH THE

Continental - Equitable Title and Trust Co.

Twelfth above Chestnut

4% Interest on Saving Fund Accounts

Capital: \$1,000,000

Surplus: \$1,000,000

Deposits Over \$12,000,000

OFFICERS:

JOHN F. SKELLY, President.

JEREMIAH J. SULLIVAN, Vice-Pres't.

JOHN F. McMENAMIN, Asst. Sec. & Treas.

JOHN R. UMSTED, Vice-President.

HENRY F. STITZELL, Trust Officer.

WILLIAM J. McGLINN, Vice-President.

JOSEPH MALLON, Real Estate Officer.

JOHN V. LOUGHNEY, Sec'y and Treas.

BROWN & WILLIAMS, Counsel.

WILLIAM J. FITZPATRICK, Asst. Sec. & Treas.

DIRECTORS:

Watson K. Alcott,

James A. Flaherty,

William J. McGlinn,

Joseph C. Trainer,

Edward F. Beale,

Howard B. French,

Peter F. Moylan, M. D.,

John R. Umsted,

James M. Daly,

John J. Henderson,

John F. Skelly,

Aubrey H. Weighman,

Charles C. Drueding,

Henry C. Loughlin,

Jeremiah J. Sullivan,

Ira Jewell Williams.

Owen Letter's Sons

Best Coal

Main Yard:

Trenton Ave. and Westmoreland

Philadelphia

PHONE: DICKINSON 824

Kane's Coal

A Burning Success

Estate of Robert Kane

1923 Washington Ave.

Philadelphia

by purchasing from Advertisers in the Records.

ANDREW W. HILL, President

JEROME DOUGHERTY, Sec'y-Treasurer

Hill & Dougherty Co.

ENGINEERS CONTRACTORS

Heating

Plumbing

Ventilation

Complete Mechanical Installations

228 Arch Street
PHILADELPHIA

You can aid the American Catholic Historical Society in its work

Montague

TRY ONE OF OUR SPECIALS

**Good, Old-Fashioned Chocolates
Dutch Creams or Chocolates
Own Spun**

MAIN RETAIL STORE: CANDY, SODA AND LUNCH

10 South Broad Street

9 South Fifteenth Street

Factory: 23rd and Sansom Streets

PHILADELPHIA, PA.



By purchasing from Advertisers in the Records



Records
of the
**American Catholic
Historical Society**
of
Philadelphia

WITH WHICH IS COMBINED
AMERICAN CATHOLIC HISTORICAL RESEARCHES

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

Copyrighted, 1919

American Catholic Historical Society.

\$2.00 PER YEAR

SINGLE NUMBER, 50 CENTS

TABLE OF CONTENTS.

	PAGE
CATHOLIC MISSIONARY WORK AMONG THE COLORED PEOPLE OF THE UNITED STATES. 1776-1866	101
By MIRIAM T. MURPHY.	
THE RECENT CONDEMNATION OF THE Y. M. C. A.	137
By REV. THOMAS J. BURKE, J.C.D., St. John's Rectory, Philadelphia.	
HOLY TRINITY CHURCH BAPTISMAL RECORDS.	159
Edited by REV. F. E. TOURSCHER, O.S.A.	
HISTORICAL NOTES.	178
THE VALUE OF HISTORICAL RECORDS.	193
By DANIEL J. RYAN.	

You can aid the American Catholic Historical Society in its work



Beneficial Saving Fund

1200 Chestnut Street

KENSINGTON OFFICE.

Allegheny Ave. west of Kensington Ave.

PHILADELPHIA

Incorporated 1853

Resources, **30** Million Dollars

Interest **4%** Per Annum

OFFICERS

WM. V. McGRATH, Jr., President
LOUIS E. PEQUIGNOT, Vice-President
EDWARD J. DOONER, Secretary
THOMAS H. CULLINAN, Treasurer
FRANK C. McILHENNEY, Jr., Assistant Treasurer

BOARD OF MANAGERS

ALFRED J. MURPHY
JEREMIAH J. SULLIVAN
CHARLES A. McMANUS
JOHN T. DOHAN
IGNATIUS J. HORSTMANN
GEORGE W. NORRIS
JOSEPH M. ENGEL
JOSEPH C. TRAINER

HON. JOS. F. LAMORELLE
JOHN E. LONERGAN
WILLIAM V. McGRATH, JR.
HENRY F. MICHELL
WILLIAM J. DOYLE
DAVID J. SMYTH
LOUIS E. PEQUIGNOT
MURTHA P. QUINN

JOSEPH F. GALLAGHER
SAMUEL M. VAUCLAIN
JOSEPH B. McCALL
MARK WILLCOX
SAMUEL M. CURWEN
WILLIAM SIMPSON
EDWARD G. BUDD
EDWARD J. DOONER

By purchasing from Advertisers in the Records.

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

VOL. XXXV

JUNE, 1924.

No. 2

CATHOLIC MISSIONARY WORK AMONG THE COLORED PEOPLE OF THE UNITED STATES.

1776-1866

BY MIRIAM T. MURPHY.

(Peter Claver Prize Essay, given by Archbishop Messmer, and placed by him under the direction of the American Catholic Historical Society, December, 1923.)

“Going, therefore, teach all nations.”—Matthew 28: 20. This was the divine command given by Christ to St. Peter and the Apostles. This, then, is the obligation imposed upon St. Peter’s successor, the Pope, Christ’s vicar on earth. This is the mission entrusted especially to the Sacred Congregation of Propaganda Fide acting with and for the Pontiff. This is the duty of those called to the hierarchy and priesthood of a missionary country, a serious responsibility binding gravely in their particular state of life. Little wonder then that Archbishop Carroll on his death-bed prayed God for mercy lest he had left something undone for which he might be held accountable. Not all bishops have had eloquent biographers, some have even lacked intimate associates to whom they might disclose their humble fears, but though we may not find the written description

of their last moments, we can scarce conceive a bishop's passing without a similar abandonment to the mercy of God for any shortcomings he may have had under such an inexorable command, his one possible instance of neglect perhaps completely overshadowing all the positive good deeds of a lifetime.

The Catholics have been accused of some neglect of the colored people in the United States by Johnston, in *The Negro in the New World*. It is not the place of the historian unduly to praise nor unjustly to blame, but to discover, by thorough, painstaking, persistent effort, truth, remembering always to endeavor to restore the picture as completely as possible that circumstances and conditions may help to place a bald statement of fact in its proper light.

The period under present investigation is a middle period in church history. In 1776 the English colonies had revolted from England and declared themselves under an independent government. In 1866 the United States was once more indeed united and had eliminated the practice of slavery throughout its domain. In 1776 the few Catholics who were in the English colonies in the United States were subject to the Vicar-Apostolic of London, but in 1866 there were numbers of Catholics in the United States territory who had been previously subject to different sovereigns and ecclesiastics but who were now governed themselves or in their descendants by the United States of America and by the native American hierarchy responsible to Propaganda.

To understand properly the position and attitude of the Church towards the colored people in the United States, it is necessary to take into consideration conditions precedent and antecedent to the years under investigation. For that reason, and because of the fact that difficulties were sufficiently similar all over Central North America to be comparable, it is deemed advisable to proceed more or less independently of the historical dates of accessions to the United

States flag, and consider as a whole that territory which is now generally understood as America. In considering the subject of Negro Catholics, in the United States, an ordinary acquaintance with the history of the United States is presumed. Because of the widely scattered places where events occurred which are of interest, it has been thought best to follow a chronological order as being the more coherent.

There were Negroes as well as Catholics in America in 1776. When the first Negro arrived we do not know. We do know, however, that Negro and priest arrived simultaneously in 1526, traveling indeed in each other's company. Rev. Joseph Butsch, S.S.J., in his article on "Negro Catholics in the United States," in the *Catholic Historical Review*, says that Negroes accompanied the early Spanish expeditions, the first to land being probably at Chicora on what is now the coast of South Carolina. There were some with Hernando de Soto and with Vasquez de Ayllon at Guadalupe in 1526 near the point where Jamestown was founded eighty-one years later by the English. In 1528 the slave Estevan or Stephen accompanied the unfortunate expedition of Panfilo de Narvaez who perished in the lower Mississippi River. Estevan and three others finally reached Petelan in Sineloa in 1536. Estevan and some Indians accompanied Father Marcox de Niza, the Franciscan who set out from Mexico northward for the conversion of the Indian tribes. Easter Week Estevan discovered Cibola but was put to death by the Zunis, having been the first of the Spanish exploring expeditions to traverse what is now Arizona and New Mexico. Father Zephyrin Engelhardt, O.F.M., gives a full account of this in his *The Franciscans in Arizona*.

A Dutch slave ship landed twenty negroes in Jamestown, Virginia, in 1619 (Butsch, *op. cit.*). Paul Le Jeune, a Jesuit missionary in Canada in 1634, rejoiced because he was teaching a little negro the alphabet and hoped to baptize him

as soon as he learned enough to understand the Christian doctrine. This story is told by Carter G. Woodson in his *The Education of the Negro Prior to 1861*, who refers to the *Jesuit Relations*, vol. v, p. 62; vol. lxvii, pp. 239 and 243; vol. lxviii, p. 201; vol. lxii, p. 31; and vol. lxx, p. 245. In 1674 T. F. Meehan tells us in *Historical Records and Studies* for June, 1915, that there was a mulatto named William Corvan who had been kidnapped and claimed by Thomas Thatcher in the New York courts.

The question of slavery was early one of the points of difference between the English colonies, and at that time was a religious question. The Established Church had a law which declared that no Christian could be a slave, and this resulted in the refusal of baptism to slaves and consequently denied them Christian instruction. The Nonconformists felt with the Church of England that to baptize a slave was to free him and deprive the master of his property. It was the Quakers only, with the Catholics, who taught the Negroes what they could of Christianity. Shamed by the good example of these two groups, the Established Church questioned among themselves the advisability of their law, and in their deliberations asked Lord Baltimore's opinion. This was about 1676 or 1680. Lord Baltimore's advice, quoted on page 116, vol. 2 of the *Text of Hughes' History of the Society of Jesus in No. America*, was: "Whereas in many other parts of America they refuse out of covetousness to permit their negroes and mulattoes to be baptized, out of an opinion that baptism is a manumission from their services—and consequently the same thing as to the damage of masters and owners, as if their said servants were actually dead—and this opinion beginning to take place in this province, a law was made to encourage the baptism of them; by which it was and is declared that as in former times the baptizing of villains in England was not taken by the law of England to be a manumission or enfranchising of the villains, so

neither shall it be in this province as to negroes or mulattoes. (Cf. Brackett, pp. 28, 29, on the Maryland laws of 1664, 1670, 1692, 1715.) And there have been found good effects from this law—all masters generally since the making of this law having been willing to instruct those kinds of servants in the faith of Christ and to bring them to desire and receive baptism." The law was eventually abrogated by the Bishop of London with the result, Father Butsch tells us in the *Catholic Historical Review* referred to above, that the Church of England missionaries undertook the education of the slaves for the purpose of proselyting.

Governor Bradstreet of Boston, about the same date, 1680, stated that there were some 120 negroes in the colony, and of five or six blacks born in a year none were baptized. (Hughes, *op. cit.*, vol. 2, *Text*, page 106, note 12.) There were no priests in the vicinity of Boston at this time. Father Gabriel Dreuillette, S.J., had been well received by the citizens of the Massachusetts Bay Colony as Ambassador of Governor d'Aillebouts of Quebec in 1650 but had returned to his missions among the Abenakis in Maine. (*Jesuit Relations*, vol. 26, p. 75 *et seq.*) In 1694 Fathers Thury and Rasle said the first Mass in New Hampshire at "Oyster River," Durham. (W. F. Kenney, *Centenary of the See of Boston*.) Meanwhile the Jesuit missions continued among the Abenakis in Maine but in 1647 the Massachusetts Bay Colony had passed a law expelling all Jesuits from its territory, and as the *Andros papers* declared in 1689, "there was not a Catholic in all New England," it was not surprising that there were no priests available to baptize the negroes of Governor Bradstreet's acquaintance.

Louis XIV had promulgated a code in San Domingo in 1685 providing for the welfare, temporal and spiritual, of the slaves. This doubtless influenced the exemplary provisions found in the Code Noir drawn up by M. de Bienville in 1724 which was in force in Louisiana until 1803. A third

code, creditable to Catholic philosophy, known as the Spanish code, was promulgated in the Spanish West Indies in 1789. (Butsch in *Journal of Negro History*, vol. II, no. 4, October, 1917.) These laws issued by Catholic governments were the most constructive, and as far as can be found, the only constructive pieces of legislation in force at this time in favor of the negro slaves.

From the article by T. F. Meehan referred to above, we learn that there were 970 negroes living among 4848 white residents in New York in 1712. The year before there had been a slave market on Wall Street, and not only were negroes sold there but also Catholic Indians were sold into slavery "by reason of their color, which is swarthy." The *New York Gazette* of the time carried an advertisement: "Ran away 18th August, 1733," etc., "a negro Catholic who speaks very good English."

The negroes, especially those who came from Catholic countries, were not totally uneducated, as can be seen above, and there were many of them desirous of still further education. Therefore the slave-owners in many cases became afraid that the negroes by becoming too learned would be dissatisfied with their lot and would strike out for freedom. That is why they passed a number of laws in the different colonies forbidding anyone to teach the negroes. The first of these laws was passed in South Carolina in 1740 (Butsch, *Catholic Historical Review*). Although these laws were not uniformly enforced, they were in force for many years and were a strong deterrent to any missionary movement which might have been attempted.

General Oglethorpe of Georgia aroused the people of New York to such a state of excitement by his letter concerning a supposed "Negro Plot" in New York in 1741, that 154 negroes and 21 whites were arrested, some being imprisoned, some deported and some tortured and put to death, several, probably Catholic sailors from the West Indies, dying with

crucifixes in their hands and with most pious expressions on their lips. A detailed account of this plot may be found in Archbishop Bayley's *Sketch of the Catholic Church in New York*; also see Butsch, *Catholic Historical Review*, article referred to above, and Hughes, *Jesuits in North America*, vol. 2, *Text*, page 184. Father Hughes, on page 559 of the volume just referred to, shows clearly what the Catholic teaching was on the question of justice to slaves when he relates of a spiritual retreat given by Father George Hunter, S.J., which begins and ends with exhortations to his hearers to show charity to the negroes. Another example of the opportunities given by the Church to allow the negroes to increase in devotion and to serve God the better, can be found in T. F. Meehan's account, above referred to, wherein the first native American consecrated a bishop was a negro, Francisco de Luna Victoria, who took possession of his See of Panama August 15, 1751, and was transferred to the See of Trujillo, Peru, in 1759. He was a wise and zealous prelate of an important See. His father was a freed negro slave who toiled as a charcoal-burner to educate his son for the sacred ministry.

We now come to the period which forms our special study. We have seen that there were negroes, slave and free, in various parts of the country and that the Catholic Church, itself a young and weak institution in a youthful land, was not unmindful of their presence, but even at that early date had preached the Gospel of Christ and the knowledge of God to the majority of those negroes who had any knowledge of Him whatever.

In 1776 the Jesuits were established in Maryland, but owing to the vicissitudes their society was undergoing abroad, were obliged to work under extraordinary conditions to serve God and His people. The story of their trials is told in Hughes' study, already cited, and in Guilday's *Life and Times of John Carroll*. It suffices for us to know that

their living came from their estates in Maryland and that, to operate these estates properly, and according to the custom of Maryland, the employment of slaves was necessary. That this employment was subject to many self-imposed rules, not necessary or customary, but obligatory upon them because of their obedience to the natural law of philosophy as well as the divine law, is clearly brought out in Hughes' volume. Among these rules was one which required that negroes should not be separated for reasons of the family welfare, and so, upon marriage of a priest's slave with the slave of another, it was the priest's duty upon his conscience to buy the other slave or sell his to the other owner. (Hughes, vol. 2, *Text*, p. 560.) Another rule was that moneys arising from the sale of negroes were not understood to be enumerated among the profits of the estate. (Hughes, vol. I, part L, *Documents*, note 27.) On page 564, vol. 2 of Hughes', Father Moseley, S.J., writes: "The negroes that do belong to the gentlemen of our persuasion are all Christian and instructed in every Christian duty with care. Some are good, some very bad, some docile, some very dull." On p. 565, vol. 2, *Text*, Father Carroll (*Georgetown Trans. Answer to Smyth 1789*) says: "A priest's negro is almost proverbial for one who is allowed to act without control."

That Propaganda was made aware of the field for missionary activity in America among the negroes is shown from a letter written by Very Reverend Dr. Carroll to Rome in 1785 (M. J. Riordan, *Cathedral Records of Baltimore*, page 1) in which he estimates the population of the Catholics of Maryland at 15,000 including 3,000 negroes. The letter is the famous *Relatio* to Cardinal Antonelli, Prefect of Propaganda, referred to in Cardinal Farley's *Life of Cardinal McCloskey*, p. 6, and by Shea, which has been carefully studied by Dr. Guilday in his *Life and Times of Carroll*, pp. 223-7.

The Catholic Church first took root in the United States

in the Catholic colony of Maryland. Maryland is also important in the history of negro slavery. Therefore, it is but natural that most of our study should deal with Catholic missionary efforts among the negroes in the Diocese of Baltimore. Thus we account for the importance of the notice in this place of the arrival of the Sulpicians in Baltimore in 1791. (See article on "Sulpicians in the United States," in the *Catholic Encyclopedia*, and Moreau, *Les Prêtres Émigrés aux États Unis*.) It was given to the Sulpicians to do the greatest amount of original work among the negroes, of any religious order or group of men. Although an order of professors and instructors of students for the priesthood rather than a missionary order, they did the work of missionaries when there was no one else to do it, and by doing so earned for themselves a position as leaders of Catholic negro mission work in the United States, accomplishing in a smaller way something similar to what the Jesuits had done for the Indians of the St. Lawrence and Mississippi valleys and what the Franciscans did for the Indians of California and the South West. Following our chronological progression we shall see in detail their accomplishments below in the order in which they occurred. For the present we must leave them to notice another event much smaller in its influence but interesting nevertheless—the arrival of Pierre Toussaint in New York which occurred in the same year, 1791.

Pierre Toussaint was born in San Domingo in 1766. He was a slave in the family of John Berard, with whom he came to New York in August, 1791, when the revolution broke out on the island of San Domingo. He was left as personal servant for Mrs. Berard when the master returned to the island to gather up the fragments of his wrecked fortune. Mr. Berard died on the voyage, leaving Mrs. Berard in New York with no resources. Pierre Toussaint found employment and devoted all his efforts to his mistress' maintenance until, unwilling to be so dependent on him, she mar-

ried one of her countrymen. Even after her second marriage he continued to place his savings "no less eagerly than delicately" at her disposal. She freed him on her death-bed. Touissant found time outside of his employment to fulfil all the corporal works of mercy, devoting much time to visiting the sick and caring for any who came under his notice, by personal aid. Once he learned that a poor priest had arrived in New York and was languishing alone in a garret with typhoid fever. Toussaint went to his aid and carried him to his own house, where he nursed him until he was well. Not content with giving himself physically to his works of mercy, he gave out of his own earnings and collected many dollars among his wealthy patrons for many worthy charities of New York, giving much aid to Bishop Benedict Fenwick in his struggling diocese of Boston. Toussaint died 30 June, 1853, as beautifully as he had lived, and his requiem was one of the most impressive held in New York. Two non-Catholics ladies who attended have given us their impressions, one by Mrs. H. F. Lee having been published in Boston by Croby & Nichols, 1854, *Memoire of Pierre Toussaint*. De Courcy has given a very good account on pages 356-359 of his book and Meehan has referred to him in his article in *Historical Records and Studies*.

A reference on page 69 of Woodson's *Education of the Negro Prior to 1861* is more interesting than it is important but shows something of the interest taken in various places in the negro problem. About 1791 Bishop Gregoire of Paris published a study on *La Littérature des Nègres* which called forth a letter from Thomas Jefferson to Bishop Gregoire expressing his own opinions on the subject.

In 1791 Chateaubriand, while in Philadelphia, became so interested in the colored congregation there that he wrote a hymn for them in French in which language it was sung. The congregation had a separate service in Old Saint Jo-

seph's called Evening Hymn and services were held regularly even before the influx of colored refugees from San Domingo. (*American Catholic Historical Researches*, Jan. 1, 1899, p. 151.)

The year 1793 saw the great insurrection in San Domingo which sent many of the inhabitants, white and colored, slave and free, to the mainland. The greater numbers concentrated in Baltimore and in New Orleans, where they found somewhat sympathetic conditions, especially among French-speaking priests. De Courcy, on page 75, reads as follows: "Mémoire pour servir à l'histoire ecclésiastique pendant le xviii siècle, Paris 1815, referring to Bishop Dubourg, says that the disasters of San Domingo cast on our hospitable shores a considerable number of Catholic families and colored people, most of them full of piety and others disposed to it by misfortune." Again on page 75 we read: "In the Life of Abbé Moranville we find also that beside the emigrants from France, a very large number of the most respectable inhabitants of Santo Domingo, flying from the massacre of 1793, found refuge in Baltimore. See also *Catholic Almanac*, 1839." It was this influx of French-speaking Catholics into Baltimore which gave the Sulpicians their opportunity. "Before acquiring a working knowledge of the English language the Sulpicians ministered to the spiritual wants of the French and Acadian elements of St. Peter's Pro-Cathedral and later became the spiritual directors to many of the faithful in the old and in the new Cathedral Parish, who went regularly to confession at the Seminary. They were especially attentive to the negroes, 500 of whom came to Baltimore in 1793 in company of 1000 whites who fled from the massacre in San Domingo, the Rev. M. Tessier¹ persevering for thirty-one years in teaching catechism to the colored people. Negro refugees from San Domingo liked to go to the Seminary where the catechetical instructions for colored people were begun in July,

1796, by M. Dubourg² and continued until the death of Rev. Mr. Elder in 1872." (Quoted from *Cathedral Records of Baltimore*, p. 24.) M. C. Moreau also refers to this immigration on page 73 of *Les Prêtres Français*, quoting from the *Annals of Baltimore*.

Besides these Sulpicians and their associates, there was in Baltimore at that time another apostle, also a French refugee, Abbé Jean Moranville.³ Moreau says of him, p. 200: "His charity was particularly spent in favor of the poor negroes, who applied to him for instruction, with apostolic zeal. He spared himself neither pains nor fatigue in this thankless and wearisome work; and he had the consolation to see the doctrine of his divine Master embraced and practiced by the humble followers that his charity and patience had gathered together. The slaves, who had absolute confidence in him, obeyed his slightest advice. His presence alone was consolation for them, and he never appeared among them in one instance without being the centre of a demonstration most touching with the joy of the little children and with the respect and veneration of all." He appealed to Bishop Carroll to allow him to say Mass for, and to give instructions in French to, the French-speaking people in Baltimore. Permission was given and the French services were held in St. Peter's Sunday mornings at 8 to allow the colored servants to be about their duties during the rest of the day. These services began about 1794 upon his arrival in Baltimore and were continued, probably until 1823, when he embarked for France broken in health. (See Moreau, De Courcy, and *Cathedral Records*.)

New Orleans received a large share of the San Domingo immigration, as was noted above. Here the scarcity of priests was especially notable and what priests there were had rather a stormy time among themselves even after the appointment of Bishop Dubourg. The remarkable thing is that there should be a vestige of the Faith left, but the

promise recorded by St. Matthew after the command to go forth, teaching all nations, was, "I am with you all days." There must have been apostolic labor worthy of the name somewhere in the history of those people, for in their home life they showed a tenacious ability to hold on to "the Way, the Truth, and the Life," amongst many vicissitudes. The *Catholic Encyclopedia* says of New Orleans: "Colored Catholics: The work in behalf of the colored race began in the earliest days in Louisiana when the Jesuits devoted themselves especially to the care of the negroes and Indians. After the expulsion of the Jesuits, the King of Spain ordered that a chaplain for negroes be placed on every plantation. Although this was impossible owing to the scarcity of priests, the greatest interest was taken in the evangelization of the negroes and winning them from superstitious practices. The work of zealous Catholic masters and mistresses bore fruit in many ways and there remains to-day in New Orleans, despite losses to the Faith occasioned by the Civil War and during the Reconstruction Period, when hordes of Protestant missionaries from the North flocked into Louisiana with millions of dollars to proselyte the race, a strong and sturdy Catholic element among the colored people from which much is hoped" (vol. xi, p. 17). Page 12 says that, "After the insurrection in San Domingo in 1793, a large number of colored people from the island who were slave-holders themselves took refuge in New Orleans." These free colored Catholics did much for their subject brothers. We shall hear more of them later when we read of events of 1842.

Meanwhile it is interesting to turn to the early baptismal records of old St. Peter's, New York, where we find entries of the baptism of colored children who had as sponsors members of some of old New York's best Catholic families. (See T. F. Meehan's article, already referred to.)

In 1800 Dr. Carr, the famous Augustinian of Philadel-

phia, received a negro slave named Cesar Ducombe into the Church (*American Catholic Historical Researches*, vol. 19, p. 170).

The *Columbian Sentinel and Massachusetts Federalist* for October, 1803, gives an account of the first Mass in the new Church of the Holy Cross on Franklin Street, Boston, and says that there were present two negroes, Black Jiny and Black Joseph Jean Louis, probably servants of a French family.

By 1805 the saintly Fr. Badin, Sulpician, had been pushing his way through the wilderness of Kentucky for some time and his struggles are recounted in a letter by the later Archbishop Spalding. Missionaries are commonly known to lead a life which is not conducive to the keeping of copious records of their work and Fr. Badin was no exception, so that the number of colored people he met and instructed is not known to us definitely. That he did instruct them can be judged by the casual mention of the devotion and piety of "Uncle Harry," who persuaded Father Badin to buy him so that he would not be deprived of spiritual comfort. "Uncle Harry" died in 1806 and had already known the Gospel for some years. (Spalding, *Kentucky Sketches*, p. 116.)

The year 1811 saw the coming of Bishop Flaget, also Sulpician, to Bardstown, Kentucky. His exemplary life led to the composition of *Mgr. Flaget, sa vie, son esprit, et ses vertus*, and material compiled by Mgr. GUÉRINES, which was taken to Rome and may possibly lead to the decree of his sainthood. Copies of this compilation are in the Archives of the Bishop of Nantes. Not the least notable among his qualities of universal charity is his love for his spiritual children of color. Living in the South in the early part of the nineteenth century he had slaves, and his slaves cherished him as a father and he treated them as his children. Moreau tells us on p. 393: "He made for them alone

an exception to the rule which he had made never to assist at the funerals of any of his diocesans. A negress who was in his service, and whom he called Rose, was dangerously ill. He went to see her and said with a fatherly goodness, 'Rose, you are soon to appear before God. I hope you will have nothing to say against me at the final judgment. Tell me then, I ask you, if your master had ever given his servants cause for complaint.' The poor slave, seeing the venerable bishop, from whom she had never received anything but testimonies of goodness, so humiliating himself before her, gathered all her remaining strength to protest with tears that she carried away no other feeling in her heart but that of gratitude." (See MOREAU, pp. 67, 335, 393, 397; also M. J. SPALDING, *Kentucky Sketches*.)

Fr. Badin had other colored servants, as did Bishop Flaget, for Bishop Spalding tells about Fr. Badin's Jared who confounded a traveler who questioned him about his working upon the day appointed by President Madison's proclamation in 1812 for prayer and fasting. These colored servants were not only devoted to their masters because of their knowledge of the Divine Master but they were devoted to their Divine Master through the devotion of their temporal masters.

It is said of Father Nerinckx, another pioneer missionary in Kentucky, by Bishop SPALDING (*Kentucky Sketches*, p. 139), "He appeared even more at home in the cabin of the humblest citizen, or in the hut of the poor negro, than in the more pretending mansions of the wealthy."

We now come to the year 1813, during the period when Rev. Anthony Kohlmann, S.J., was playing a most important role in the establishment of the Church in New York. His work, however, would not be relevant here were it not that his famous controversy on the seal of the confessional came in the trial of Charles Bradley and Benjamin Brinkerhoff, both colored men, indicted in the case as principals,

and one Philips and wife, white, as receivers of stolen property. The property of James Keating had been stolen and he reported his loss to the police, who found cause to believe that Philips and his wife had received the stolen goods. The goods were then returned to Mr. Keating, who wished to withdraw his complaint. The police, however, being under the impression that a crime had been committed, were inclined to punish the wrongdoers and questioned Mr. Keating as to the manner in which the goods were returned. With much reluctance Mr. Keating finally said that he had received the goods from Father Kohlmann. Fr. Kohlmann was then summoned by the police to tell what he knew of the affair. He willingly responded and told them that he would be only too glad to tell them all he knew of the affair in a personal capacity, but that, however, he knew nothing except what had come to him in a sacramental way and he must respectfully decline to answer, going into great length for the benefit of the police and, later, at the trial in the Court of General Sessions, into the whole Doctrine of the Sacrament of Penance and the importance of its secrecy. There were the usual arguments on precedents and on the question of constitutional rights, given with very great courtesy and learning on the part of both the counsel for the defendants and of the district attorney, with the result that the defendants were acquitted for lack of evidence, the opinion being delivered by Hon. DeWitt Clinton. Perhaps there is no case more similar in all history than that of the position of the Church when Henry VIII wanted to put aside Catherine of Arragon to marry another. There we find the Church taking a resolute stand in defence of a Sacrament even though she were to lose a king and a nation. It happened that by doing so she upheld the dignity of woman—a queen, as well. In Father Kohlmann's case, decided in a minor court in a young state, over two hundred years later, we find the same resolute stand for the defence of a Sacrament and

Catholic Doctrine. Had it so happened that the court should have decided that the secrecy of the confessional were no excuse or privilege and ruled that Fr. Kohlmann should testify, he would still have refused and would have served whatever sentence the court might have imposed for contempt. But the integrity of the Church would have remained the same, always resolute in defense of Christian doctrine, as she was commissioned, regardless of whether she thereby aids a queen or a poor negro, or whether a king should be corrected, or a court instructed, in their duties. (For accounts of this case, see DE COURCY, p. 372; BAYLEY, *Early History in New York*, p. 77; FARLEY, *Life of McCloskey*, p. 19; CRETINEAU - JOLY, vol. 6, p. 350, but confer DE COURCY, p. 374; JOHN TALBOT SMITH, *Church in New York*, p. 48; and WILLIAM SAMPSON, *The Catholic Question in America*. Fr. Kohlmann also published an account of the trial.) A law was later passed, forbidding disclosure of matter confessed sacramentally in New York, when De-Witt Clinton was Governor, for which see *R. S. of New York*, 1828, chapter vii, p. 92.

1815 brings us back to Baltimore and Archbishop Carroll. The *Cathedral Records of Baltimore*, p. 46, tells us that Archbishop Carroll was throughout life remarkable for his personal devotion and piety. "It was a pious custom among the old Catholic families of Maryland for the head of the household to assemble the family and servants together in the evening to recite their night prayers in common. This excellent practice, acquired by him in his youth from his mother, was continued by Archbishop Carroll, during his whole life. Thus it was observed that, though his residence was the resort of friends and relations of the venerable prelate and of many who came on business or for counsel, especially in the evening, he would at the appointed hour gracefully retire with the colored servants and others of his household in the customary evening service." Again we

read, p. 46: "His will, an elaborate document, contains one paragraph indicative of his broad human sympathy. It reads as follows: 'I bequeath to Daniel Brent, my black servant Charles, to be, however, manumitted within twelve months after my decease, unless I should do so previously thereto; and it is, moreover, my will and desire that after he shall have been set at liberty, he settle in or near his friends in the City of Washington and make a prudent use of his emancipation, and I charge on my personal estate the sum of fifty dollars to be given to my said servant Charles, in testimony of his faithful services.' — Diocesan Archives." (The will is printed in *American Catholic Historical Society Researches*, viii, pp. 52-55.)

In this connection it may not be amiss to add another quotation from *The Cathedral Records*. "The old Jesuit estates, held by the clergy, were cultivated by slaves, the only form of labor to be obtained, but the rule of the clergy was so light that a 'priests' negro' was a proverbial expression for a slave who was pretty much his own master. It was noticed and remarked that the negroes on the clergy plantations, instead of accepting the British invitation to freedom, fled from the plantation to avoid being carried off against their will." Dr. Neale, the successor of Archbishop Carroll, continued to reside at Georgetown after his appointment, "leading a retired life, long occupying a small library room in the south building of Georgetown College opposite the community chapel. His bed was folded up in the form of a cupboard during the day and spread out at night by the colored man who attended the refectory." (*Cathedral Records*, p. 47. Further references to the slaves on the Jesuit estates may be found in Hughes, *op. cit.*).

The American Colonization Society was largely responsible for the foundation of the Republic of Liberia for freed colored people. (See the *American Colonization Society 1817-1840* by EARLY LEE FOX, PH.D., John Hopkins Uni-

versity, 1919). The first colony was sent out February 6, 1820, and among its members were many Catholics from Maryland and adjoining states. (Butsch in *Catholic Historical Review*.) To attend to their spiritual needs was a problem for a young country without priests enough for itself, but the need was recognized and brought to the attention of Propaganda by Bishop England. Later, when we read of the Baltimore and Plenary councils we shall see the way the problem was solved.

Bishop Dubourg had appealed to the Jesuits to aid him in caring for the Indians and the people who lived on the banks of the Mississippi and neighboring streams. They had no one to send him. But seven Belgian novices⁴ in the Maryland novitiate volunteered and, with Father Charles Van Quickenborn for superior and Father Temmermann, they established themselves at Florissant in June, 1824. They found such a great field among the Indians and were so successful with them that the Jesuits were given the care of all the Indian tribes of the United States, beyond the limits of the fixed dioceses, by the fifth decree of the Second Council of Baltimore. CRETINEAU-JOLY tells us that the negroes of Louisiana had sent an appeal to the Jesuits at the same time, and doubtless were included in the missionary intentions of these Jesuits setting out for Florissant, but unfortunately were neglected solely through lack of physical ability to include the negroes to any noteworthy extent on the part of the few qualified missionaries. (See also DE COURCY, p. 134.)

In Baltimore, Archbishop Maréchal had succeeded Dr. Neale in 1817. Throughout the term of his episcopate, until his death in 1828, he gave untiring assistance to the Catholic negroes of his diocese. The necessity for a school for the little colored children was realized and Father Joubert, S.S.,⁵ encouraged by Fathers Babade and Tessier, both Sulpicians and interested in the negroes, set out to establish

the school. About this time there were several young colored women, who had been educated in San Domingo and Paris, in the vicinity of Baltimore and Washington. Woodson in the *Education of the Negro* refers to them on pp. 134, 135, but is a little hazy on dates. He says there was a school conducted by Maria Becraft, and one by Louise Parke Costin and her sister, and one by Arabella Jones, besides a free Catholic School maintained by the St. Vincent de Paul Society of colored Catholics connected with St. Matthew's Church, Washington, and the institution organized by the "Benevolent Father Walton at the Smithers School." Father Butsch, in *Catholic Historical Review*, cited, also refers to Maria Becraft's School, which had the assistance of Father Vanlomen of Holy Trinity Church. There were some young colored girls who were trained by the Visitation Sisters of Georgetown. With this group of educated young colored women as a nucleus, Father Joubert conceived the idea of forming them into a religious community for the education of the colored children. Archbishop Maréchal approved the idea, and his successor, Archbishop Whitfield, himself already interested in the project as a co-worker of Fr. Joubert on the staff of St. Mary's College, approved the opening of the novitiate on July 2, 1829. The first to take vows were Miss Elizabeth Lange of Santiago, Cuba, Miss Mary Rosine Boegues of San Domingo, Miss Mary Frances Balas of San Domingo and Miss Mary Theresa Duchemin of Baltimore. Sister Mary Elizabeth was made superior and Fr. Joubert, director. On October 2, 1831, Gregory XVI approved the order under the title of Oblate Sisters of Providence, giving them all the privileges and indulgences accorded to the Oblates of Rome, an order of ladies of royal birth founded by St. Frances of Rome. Thus again we see the universality of the Catholic Church in giving all ladies of equal spirituality, equal privileges regardless of the color of their skin. Another comparison which may be

drawn is that between Mother Seton's foundation and the colored Oblates. Both were native American orders, joining with the Visitation nuns' American foundation in being first on American soil, and both were sponsored by the Sulpicians of Baltimore with Fr. Dubourg aiding Mother Seton and Fr. Joubert the Oblates. Thus do colored Catholic missions stand in a sure place in the history of the Catholic Church in America and of her religious orders, on the eminence attained by the Sulpicians of Baltimore who founded negro catechism classes as well as seminary courses for student priests, and established the colored Oblates as well as the Sisters of Charity. The school which the sisters started in Baltimore is known as St. Frances Academy, presumably in honor of St. Frances of Rome of the original Oblates.

On January 1, 1828, the Tobias Society was founded in Baltimore. This was a colored society formed to see that colored people were decently buried, and it was effectual in furthering fraternal charity and the practice of religion. (*Cathedral Records*, p. 106.)

[Among the first things Bishop Fenwick, S.J., did after his consecration by Archbishop Maréchal in 1825 was to establish a seminary in his own house, where the first priests who were ordained in Boston studied. Somewhere I have read that one of his great assistants, whom he educated himself, and whom he appointed to teach some subjects to the seminarians, was a mulatto. The authority for this statement cannot be found at present and will have to be verified later, but I am sufficiently satisfied as to the truth of the statement to feel that it ought not to be omitted here.]

There are three volumes of deaths occurring in the City of Boston between 1829 and 1835, arranged alphabetically and kept in the Registry of Deaths in the City Hall. In several instances of burials occurring in the Roman Catholic cemeteries in existence at the time, the notation "col'd" is found after the name, showing that there were colored

Catholics in Boston at that time who were accorded Christian burial, even though no mention can be found of direct missionary efforts in their behalf.

Bishop England, first bishop of Charleston, found many colored people, slave and freed, in his diocese and bent his efforts to teach them the Catholic religion. DR. DUFFY, in the biographical introduction to Bishop England's *works*, says that "Bishop England on Sundays instructed the poor ignorant negroes, for whom he celebrated Mass each Sunday himself in the Cathedral. . . . His intense solicitude for these induced him to open a school, in charge of the Sisters of Mercy, for the free colored people. It is true that prejudice later closed the school and reduced the attendance at his Academy, but it left him undaunted in his labors and personally uninjured in the respect of the citizens." FR. BUTSCH refers to this school in the *Journal of Negro History*, October, 1917, explaining how a law making it criminal to teach a slave to read and write was passed, which forced the bishop to give up his project, being able to continue only in teaching freed children. The problem of negro slavery was long a source of interest to Bishop England, and he wrote considerable on the subject (*Works, Messmer Edition*, vol. iv, pp. 317-319, and vol. v, p. 190 *et seq.*; Letters to Hon. John Forsyth, Secretary of State of the United States). Doubtless his position on the theory of slavery as expressed in his letters was open to question, and was questioned in the *American Catholic Historical Researches*, January, 1902, pp. 41, 82 and 93; but his missionary conscience compelled him to do all he could to bring to the colored people of his charge a knowledge of God, which he ably and conscientiously did.

Archbishop Whitfield of Baltimore wrote, in 1812: "How distressing it is to be unable to send missionaries to Virginia where there are five hundred thousand negroes! It is indubitable that had we missionaries and friends to support

them, prodigies would be affected in this vast and untilled field. In Maryland, blacks are converted every day, and many of them are good Catholics and excellent Christians. At Baltimore, many are frequent communicants and three or four hundred receive the Blessed Sacrament every month. It is the same throughout Maryland, where there are a great many Catholics among the negroes." (Quoted from DE COURCY, pp. 115, 116, from the *Annales de la Propagation de la Foi*, V, 722.)

1833 saw the death of Rev. William Byrne, 1780-1833, under apostolic urgings, resulting, almost, in martyrdom. Though subject to a strange complaint, very like cholera, he answered a call to visit a poor negro woman dying with that disease. He was not bound to answer by any pastoral charge, as he was the founder of St. Mary's Seminary, Kentucky, and his labors were wholly academic rather than pastoral, but he felt himself bound by the more general consideration of Christian charity and zeal. Before going he was heard to say that it would probably cause his death. He went; prepared the negress for death, and came home himself to die. Next morning he said Mass and five hours later he died of the dread cholera, another in the ranks of those who have given their lives for the salvation of the negro. (See SPALDING, *Kentucky Sketches*, p. 277.)

Regarding the work of the Oblate Sisters of Providence in Baltimore, Rev. Mr. ODIN, the Lazarist who was later Bishop of Galveston, Texas, wrote in 1834 in the *Annales de la Propagation de la Foi*, vii, 167: "The Almighty has blessed the efforts of the worthy Mr. Joubert; there are already twelve of these sisters; their school is very numerous; piety and fervor reign among them, and they render great services to religion."

Some years after, Archbishop Eccleston, the successor of Archbishop Whitfield, wrote in 1838 in the *Annales*, x, 498: "The slaves present a vast and rich harvest to the apostolic

laborer. I do not believe that there is in this country, without excepting the Indians, a class of men among whom it is possible to do more good. But far from being able to do what I would desire for the salvation of the unhappy negroes, I see myself unable to meet the wants of the thousands of whites, who equally deprived of the succors of religion, feel most keenly the spiritual abandonment." (See DE COURCY, p. 116.)

In *Forty Years in the United States of America, 1839-1885*, Rev. AUGUSTUS THEBAUD, S.J., expresses some interesting opinions concerning the treatment of the negroes as he found it in the South. On page 67 he writes: "The laws might prescribe a heavy fine against a priest pronouncing the nuptial blessing on slaves, but everybody knew that, on large plantations, the Sacrament of Matrimony was often administered to negroes with the full consent of their masters, and I have never heard that any clergyman was called to account for it. The state authorities were aware that the Catholic Church would never consent to obey the State laws on this subject and they wisely refrained from enforcing them. Many non-Catholic planters also allowed their negroes to marry and were not molested." On page 69, in referring to good treatment to the negroes, he says: "These statements were primarily made of Catholic planters. Unfortunately there were few Catholics in the south except in Louisiana." He tells also of an incident when a Catholic slave family asked their non-Catholic owner to allow them to send their children to a Catholic school. The owner said he knew of none except Georgetown. The negro told him there was one in Kentucky, meaning St. Mary's, the Jesuit College, founded by Fr. Byrne, referred to above. The master then told the slave he would be glad to let the family go if the laws of the state would allow it, and he set out to have Tennessee pass an act permitting the family to leave, and Kentucky pass a law to admit them, and when this was

done the family was received at St. Mary's and stayed until their education was completed, when they returned to their owner. On page 128 Fr. Thebaud also refers to the work done by educated young creole women in the South, especially in Louisiana, where they devoted so much time each week to teaching catechism to the negroes and mulattoes.

Much of the catechetical instruction was given at St. Michael's Convent and many of their young women teachers were trained by the Ursulines of New Orleans. The young educated colored women of New Orleans also did their part in instructing their less fortunate people, and it was their charitable dispositions which inspired Fr. Etienne Rousselon, Vicar General of New Orleans, to form them into a religious order. They undertook to follow the rule of St. Augustine and are known as the Sisters of the Holy Family. The first members were Josephine Charles and Harriet Delisle of New Orleans, Juliette Gaudin of Cuba and Mlle. Alcot, a young French lady. The establishment was begun November 1, 1842, while Bishop Anthony Blanc presided over the See. Their work gradually increased from teaching children until now they care for orphans, aged colored poor, and do whatever charitable work that needs to be done. The article in the *Catholic Encyclopedia* on New Orleans claims them as the first order of colored Sisters in the United States, but as their date of foundation is given as 1842 and that of the Baltimore Oblates in 1829 or 1831, the statement is obviously incorrect.

Catholic work for colored people was so well known in Philadelphia that it did not seem incongruous to the jury there to be told, during the suit for damages brought by the Augustinians for indemnity for the destitution of their church in the anti-Catholic riots of 1845, that the Augustinian order had been founded by a negro. It was calculated by thus joining together two groups already considered antipathetic, that the damage would be held well done and

no recovery would be allowed the Augustinians. (See DE COURCY, p. 258, and BUTSCH in *Catholic Historical Review*.)

In the records of St. Joseph's Church, Emmittsburg, we find in Fr. Hickey's own handwriting (Rev. John Francis Hickey, another Sulpician, 1789-1869) the entry March 31, 1841, as a postscript: "May my successor repair the evils of my exercise on the ministry of this interesting congregation. I have left several who are preparing for their first communion. I intended also to appoint a day to go to some house over the Pennsylvania line, where I hear the poor colored people's confessions and give them communion, as they are not allowed to come to Maryland." (*Cathedral Records*, p. 64.)

Archbishop Eccleston died in 1851, and in his funeral procession, besides the President of the United States, the heads of several government departments and the Attorney General, foreign ministers in court dress and other dignitaries, also marched the Tobias Society of colored men referred to above. (*Cathedral Records*, p. 68.)

The sentiments of the Catholic people, and the missionary work of the Catholic priests of the country as expressed in the various incidents and details recorded, may be crystallized in the decrees of the Bishops of the United States expressed and agreed upon in the solemnity of the Plenary Councils of Baltimore. These decrees, subject to correction and revision and approval of the Congregation of Propaganda Fide and of the Holy Father himself, form the authentic opinion of the church on the subject directly. It is, therefore, to them that we turn for a clear statement of the policy and doctrine of the church on the subject before us. The first council was held in 1852, the second in 1866, and the third in 1884, and the question of negro missions was among the most important in all the deliberations. It was the Second Plenary Council, however, that expressed the

most of interest to us, for in the instructions for the council sent in the Pope's name by Cardinal Barnabo, then Prefect of Propaganda, the matter for discussion included "moreover, the proper means were to be devised for furthering the welfare of the liberated negroes." The pastoral letter issued by the Bishops after the council, reads on this point as follows: "We must all feel, beloved brethren, that in some manner a new and more extensive field of charity and devotedness has been open to us by the emancipation of the immense slave population of the South. We could have wished that in accordance with the action of the Catholic Church in past ages, in regard to the serfs of Europe, a more gradual system of emancipation could have been adopted, so that they might have been in some measure prepared to make a better use of their freedom than they are likely to do now. Still the evils which must necessarily attend upon the sudden liberation of so large a multitude, with their peculiar dispositions and habits, only make the appeal to our Christian charity and zeal, presented by their forlorn condition the more forcible and imperative.

"We urge upon the clergy and people of our charge the most generous co-operation with the plans which may be adopted by the Bishops of the Dioceses in which they are, to extend to them that Christian education and moral restraint which they so much stand in need of. Our only regret in regard to this matter is that our means and opportunity of spreading over them the protecting and salutary influences of our Holy Religion are so restricted." The text of the *Decreta* may be found in note 6.

The result of this council was that the Fathers of the Society of St. Joseph, then being founded by Cardinal Vaughan, offered themselves to the Holy Father for whatever work he might direct, and he gave them the negro missions in the United States, in whose behalf they have worked exclusively ever since.

Another result of the Baltimore provincial and plenary councils and of the directions from Propaganda was the missionary work in the colony of Liberia, referred to before. DE COURCY says, p. 134, that the first decree on the spiritual care of these emigrants was issued after the second Baltimore council in 1833. Eventually priests were sent from the New York and Philadelphia dioceses, the work in Liberia was organized under their direction, a diocese formed, and a permanent mission established which has existed ever since under the care of Propaganda.

Thus we come to the end of the year 1866 and have seen several missionary projects firmly established which still continue. Without doubt there are countless instances of missionary work among the negro people not yet related and which cannot be told in detail until the important archives and the various parochial registers of sacramental administrations are looked into together with the documents pertaining to the foundation of colored religious orders and the writings of missionary priests and of the pastoral letters (see *National Catholic Pastorals of the American Hierarchy*, edited by Rev. PETER GUILDAY, Ph.D., N.C.W.C., Washington, 1923), and writings of bishops who were themselves accountable for the spiritual care of negroes under their charge. We find from the incidents already known that religious instruction of the negro was not local nor individual nor the result of the efforts of one or two religious orders alone, but was entered into whole-heartedly by Archbishops, bishops, religious superiors, and priests, to the full extent of their ability, in a sufficient number of instances to prove the fidelity of the young American Church to its divine mission of, "Go ye therefore into the whole world and preach the gospel to every creature."—St. Mark 16: 15.

(1) Rev. Jean Tessier, later Vice President of St. Mary's College, president of St. Mary's Seminary, Superior of the Sulpicians of Baltimore, and Vicar General of the Diocese, was born at Chappelle-Blanche,

diocese of Angers, France, June 20, 1758. He was professor at Viviers, 1793, and was one of the first band to arrive in Baltimore in 1791. Never during the thirty-one years which he persevered in teaching catechism to the negroes did he allow his higher duties and dignities to interfere with his work, but on the contrary, he became even more devoted to his first charge as the years went on until his death which occurred March 19, 1840 (*Cathedral Records of Baltimore*, p. 24; SHEA, Vol. III, p. 87; MOREAU, p. 1821). In 1849 Abbe Etienne Michel Faillon of the Sulpicians of Paris spent about two months in Baltimore collecting and arranging material relating to the history of the Sulpicians there. Some of his MSS., his work never having been finished, are in St. Mary's Seminary Archives, as is also the *Etat de l'Eglise aux Etats Unis* of M. DILLET (translated in 1923 by Rev. P. W. BROWNE, D.D., Washington) and probably the *Epoques* of M. TESSIER. Doubtless a much more detailed story of the work of the Sulpicians of Baltimore could be gleaned from a perusal of these sources).

(2) Guillaume-Valentin Dubourg who founded the catechism classes was born in 1766 in San Domingo. He was sent to France for his education, studying under M. Nagot, later the first Superior of the Sulpicians in Baltimore. For two years M. Dubourg lived in Spain, then entered the Society of St. Sulpice and came to Baltimore in 1795. He taught at first in Mme. Lacombe's school which had also sheltered Abbe Moranvillé. Being a creole himself, he was especially devoted to the emigrants from San Domingo, his compatriots. It was he who, more than any other individual, was responsible for the foundation of the Sisters of Charity by Mother Seton. Also he founded and was President of St. Mary's College and President of Georgetown. Recognizing his special administrative abilities and remembering his knowledge of Spanish as well as of French customs and language, the Holy See appointed him Bishop of New Orleans in 1815. It was while he was abroad for his consecration that he stopped in Lyons to make an appeal for aid for his new diocese. This was the beginning of the Association de la Propagation de la Foi. In 1826 he was transferred to Montauban, France and in 1833 was appointed Archbishop of Besançon where he died shortly after (DE COURCY, p. 116; MCCANN, *Mother Seton's Daughters*; MOREAU, pp. 175, 190, 400, 430 etc., *Cathedral Records*; *Catholic Encyclopedia*).

(3) Jean François Moranville was born July 19, 1760 at Cagny, near Amiens in Picardy, and was ordained in France in 1784. From there he went to Cayenne, French Guiana, and his experiences there are told by MOREAU. He left there and eventually arrived at Norfolk about 1794 from whence he went to Baltimore. He was talented musically and trained the choir in proper form and composed a Christmas hymn for them. On October first, 1823 he embarked for France, where he

died, near Amiens, May 17, 1824 (MOREAU; DE COURCY; and *Cathedral Records*, Moreau refers to his biographer but who he was is still obscure).

(4) The novices accompanying Fathers Van Quickenborn and Tammermann are given by Cretineau-Joly, p. 367, Vol. VI as Francois de Maillet, Pierre de Smet, Verreydt, Van Asche, Clat, Smedts, and Verhaegen.

(5) Rev. Jacques Hector Nicholas Joubert de la Muraille was born September 6, 1777 at St. Jean d'Angely, France, a member of a noble French family forced by the Revolution to take refuge in San Domingo. Alone of his family he escaped the massacre there and went to Baltimore in 1804 where he entered St. Mary's Seminary. After his ordination he was given charge over the colored Catholics who attended St. Mary's Chapel (SHEA, Vol. III, p. 81 and *Catholic Encyclopedia*, the Oblate Sisters of Providence).

(6) 483. Cum Pastorum sit totius gregis sibi crediti curam gerere, speciatim illis onus incumbit pro iis invigilandi qui vel majori periculo exponuntur, vel minori virtute praediti difficillius Satanae conatibus resistere possunt. "Debemus" enim "nos firmiores imbecillitates infirmorum sustinere"; et quantum in nobis est, omnibus, quo quibus Christus sanguinem fudit, redemptionis beneficia exhibere.

484. Libenter itaque iis assentimur, quae de salute et Christiana educatione emancipatorum Nigrorum uniformi ratione procuranda habentur in Instructione ab Emo. Cardinali Praefecto Sacre Congr. de Propagande Fide, data ad Rmum Delegatum Apostolicum pro hoc Concilio Plenario habendo. Ut enim ibi dictiur, "de ea re agitur, quae summae prorsus necessitatis est; cui nisi statim provideamus, tantam messem in horrea Christi Colligendo, hominum inimicorum fraudibus, ac cupiditi, irreparabili plane damno objiciemus". Et sane cum quotidie videamus heterodoxus homines nulli labori parcere, ut erronea de religione placita mentibus Nigrorum inserant, nos, qui Christi boni Pastoris ministri et adjutores sumus, vel per segnitiam vel per incuriam eos deserer, prosus dedecet. Haec enim est vera charitas, si non bona tantum temporalia hominibus augeantur, verum si participes fiant summi illius ac pretio omin majoris beneficii, libertatis scilicet illius verae, qua filii Dei nominamus et sumus, quam Christus moriens in cruce, veteri hoste profligato, omnibus nullo excepto hominibus comparavit.

485. At vero diu collatis, ut rei magnitudo postulabat, consiliis, id certum omnino videtur, non uno eodemque modo in omnibus nostris diocesisibus agi hac in re posse. Aliter enim alii homines judicia ferunt; alia aliis in locis sunt rerum adjuncta, aliae difficultates quae erunt superandae, alia media quae forra praesto erunt. Vix igitur et ne vix quidem, in tanta regionum amplitudine et diversitate regula generalis statui potest.

Unde melius videtur si Ordinariorum zelo ac prudentiae decernendum relinquatur, quid in diversis locis in bonum Nigrorum sit agendum. Si itaque, omnibus bene perpensis. Ordinario in Domino videatur saluti Nigrorum profuturum, ut ecclesiae separatae pro ipsis construantur, omnino laudandus erit, qui hoc opus, debita cum licentia, fuerit arressus. Si vero alibi consultius judicabitur Nigros potius invitare ad ecclesias jam erectas simul cum aliis frequentandas, curet Ordinarius id ea fieri ratione, ut amplius nulli accusationi vel accusationis praetextui Ecclesia subjiciatur. Hoc enim graviter onerat conscientiam nostram, ut omni ad Christum accedere volenti pateat aditus; omnibus petentibus praesto sint, qui sacramenta ministrent; ac omni modo provideatur locus, in quo omnes, qui volunt, diebus Dominicis ac festis Missae tremendo sacrificio adstare possint. Quod si per socordiam prestitum haud fuerit, opprobrium maximum is merebitur, qui officii oblitus media salutis omnibus petentibus non praeberit, sive nigri sint illi, sive alii, qui ob ejus incuriam perierint. Judicium enim olim habebit Illum, "qui pusillum et magnum fecit, et cui aequaliter cura est de omnibus."

Sed jam nos docuit Christus, pastori bono non satis esse de iis qui sunt in ovali curam habere, vel etiam ostium apertum tenere ita ut omnes ingredi possint. Si enim vel apertum unam ovem perdiderit, alias demittens, eam quaerens per aspera vadit et montana loca, frigoris vel caloris intemperiem nihili facit, dura quaeque et ardua superat, donec tandem laetus redeat inventam super humeros ferens. Neque nos igitur contenti esse debemus, si volentibus praesto simus; sed et nolentes compellendi sunt, ut intrent, et coenae magnae assideant.

Maxime itaque in votis habemus, ut viri Apostolici missiones in locis ubi abundat multitudo Nigrorum instituant, ad quas istius coloris homines invitent. Si enim omnibus methodus ista Verbi Dei praecendi plura affert bona, iis potissimum proderit, qui rerum divinarium ignari et res omnes sesibus metientes, acriori ingigent stimulo, ut ad coelestia percipienda se tandem erigant. Ordinarios itaque lacorum, animarumque pastores in Domino hortamur atque obsecramus, ut nulle mora interposita, missionum beneficia Nigris, qui illorum curae demandati forte sunt, omnibus procurent.

Attamen probe novimus difficultatem maximam in eo esse sitam, quod sacerdotes tanto numero non habeamus, ut magnum hoc opus rite ubique instituatur. "Parvuli petuni panem, et non est qui frangat eis." Praecipue itaque curandum, ut operariorum numerus augeatur. Sacerdotes per viscera misericordiae Dei nostri rogamus et obsecramus, et quantum in ipsis est, huic operi vires, tempus, seipsos denique totos, si fieri potest, devoteant. Superiores ordinum Regularium aliquos ex suis alumnis designent, qui si auxilium veniant Episcoporum; sacerdotes saeculares, quos in hoc opus Dominus vocaverit, omnibus aliis relictis, Nigrorum saluti procurande, debita praehabita Ordinarii venia, se totos tradent. Si qui etiam ex sacerdotum copia qua regiones Europae Catholicae

laetantur, Dei spiritu moti nobis auxilio esse velint, illius in memoriam revocamus messem quidem multam hic esse, operarios autem paucos.

In hac autem re, sicut in aliis similibus apud nos, praesertim juventuti ad veram pietatem educandae incumbendum est. Hi enim, si veritates religionis a teneris annis edocentur, ac si eorum animi ad eam quam decet normam efformentur, ac si eorum primo pueri devoti postero vero homines, vere Christiani erunt. In id etiam totum incumbit sectariorum studium, ut per scholas (quas vocant) libertorum, puerorum puellarumque animis errorum portenta, quae ipsi tenent, alte imprimant. His itaque conatibus pro virili est obsistendum. Quam rem zelo ac charitati commendamus Ordinarum Religiosorum utriusque sexus, qui ex instituto pauperibus educandis operam dedunt. Seges namque uberrima ipsis colligenda offertur. Quod si tantum salutis alienae procurandae occasionem neglexerint, quomodo effugient. Volumus itaque ut, ubicumque id fieri poterit, scholae Catholicae pro Nigris statuatur.

Ex peculiaribus vero rerum adjunctis in quibus versantur Nigri emancipati, timendum etiam est, ne plures ex eorum parvulis orphani fiant, quibus providere omnino debemus. Locorum itaque Ordinarios adhortamur, ut ubi huiusmodi orta fuerit necessitas, opportunis charitatis Christianae remediis illi occurrere satagent. Illi vero viri vel mulieres religiosi qui orphanorum istorum curam gesserint, benedictionem uberimam a Domino obtinebunt; Christum siquidem ipsum, in parvulis ejus omnium maxime derelictis, hospitem collegerint ac nudum cooperuerint.

Demum, de hisce omnibus, necnon et de meliori atque efficaciore methodo Nigrorum Salutem promovendi, cum varia variis in locis forent forte praescribenda, censuerent Patres, in Conciliis Provincialibus proxime habendis, maxime vero iis in Provinciis ubi huiusmodi Nigre majori numero versantur, esse diligenter pertractandum.

LIST OF BOOKS CONSULTED.

(Except for the law books in the Massachusetts State Library and the City of Boston Vital Records, no other sources were used outside of the Boston Public Library. Therefore a complete bibliography is not attempted.)

American Catholic Historical Researches, American Catholic Historical Society of Philadelphia.

Catholic Historical Review—especially Vol. III, April, 1917, No. 1, article by Rev. Joseph Butsch, S.S.J., "Negro Catholics in the United States."

Historical Records and Studies of the American Catholic Historical Society of New York, especially Vol. VIII, p. 116, June, 1915, article by Thomas Francis Meehan, A.M., "Mission Work Among Colored Catholics" and Charles George Herbermann's articles on "Sulpicians in the United States."

Catholic Missionary Work Among Colored People 133

- Journal of Negro History*, Vol. 11, No. 4, October, 1917, article by Rev. Joseph Butsch, S.S.J., "Catholics and the Negro."
- Jesuit Sentinel*, 1831-1834; *Catholic Intelligencer*, 1831-1834; *U. S. Catholic Historical Magazine*, 1887-1890.
- Acta et Decreta, Concilii Plenarii Baltimorensis*, II, John Murphy & Co., Baltimore, 1865.
- Catholic Encyclopedia* especially articles on the "Oblate Sisters of Baltimore," Vol. XI; "Sisters of the Holy Family," VII; the "Sulpicians in Baltimore," "Race," "Negro," XII; "New Orleans," XI.
- Jesuit Relations*, especially Vol. 36, Cleveland, 1899.
- Finotti, *Bibliographia Cattolica Americana*, New York, 1872.
- Carl Russell Fish, *Guide to the Materials for American History in Roman and other Archives*, Carnegie Institution of Washington, 1911 (not of much value in this study).
- Pastoral Letter of the Archbishops and Bishops of the United States Assembled in the Third Plenary Council of Baltimore*, Baltimore Publishing Co., 1884.
- F. X. Reuss, *Biographical Cyclopaedia of Catholic Hierarchy of United States*, 1784-1898, Philadelphia, American Catholic Historical Society.
- Abbot's Cyclopaedia Digest*, Laws of New York, Vol. IV, p. 5250 (for Fr. Kohlmann's Case).
- Bliss' New York Annotated Code*, 6th edition, 1913, vol. IV, p. 900.
- Revised Statutes of New York*, 1828-1835, published 1836, Vol. 11, part iii, article 8th, chapter VII, para. 92 (Sec. 72), *406 (for Fr. Kohlmann's Case).
- City of Boston, *Vital Records*.
- Rev. Joshua P. Bodfish, *The Old Franklin St. Church and Its First Pastors*, Bostonian Society Proceedings, 1897.
- Orestes A. Brownson, *Works*, 20 Vols.
- Dawson, *Les Nègres aux États Unis*, Paris, 1912.
- Henry De Courcy, *The Catholic Church in the United States*, translated and enlarged by John Gilmary Shea, New York, Edward Dunnigan and Bro., 1856.
- Rev. Zephyrin Engelhardt, O.F.M., *The Franciscans in Arizona 1899* (full account of Estevan's adventures in Arizona).
- Bishop England's *Works*, edited with Introduction, Notes and Index under direction of Most Rev. Sebastian G. Messmer, Archbishop of Milwaukee, Cleveland, Arthur H. Clarke Co., 1907, 7 Vols.
- John, Cardinal Farley, *Life of John, Cardinal McClosky*, 1810-1885, Longmans, Green & Co., New York, 1917 (little of value for this work).
- J. Crétineau-Joly, *Histoire Religieuse Politique et Littéraire de la Compagnie de Jesus*, Tôme sixieme, Paris, Mellier Frères, 1846.
- Rev. James Fitton, *Beginnings of Catholicity in New England*, P. Donahue, Boston, 1872.

M. Faillon, *Prêtre de St. Sulpice, Sa Vie, et Ses Oeuvres*.

James, Cardinal Gibbons, *Our Christian Heritage*, John Murphy & Co., Baltimore, 1889.

Rev. Peter Guilday, Ph.D., *The Life and Times of John Carroll*, Encyclopedia Press, New York, 1922.

Most Rev. John Hughes, D.D., *A Catholic Chapter in the History of the United States*, March 8, 1852, Edward Dunnigan, New York (nothing referring to this study).

Rev. Thomas Hughes, S.J., *History of the Society of Jesus in North America, Colonial and Federal*, Cleveland, The Burrows Bros., Co., 1907, 4 Vols.

Gaillard Hunt, *Life in America a Hundred Years Ago*.

William F. Kenney, *Centenary of the Sec of Boston*, Boston, 1908.

William A. Leahy, A.B., *History of the Catholic Church in the Diocese of Boston*, Boston, 1899.

Sister Mary Agnes McCann, Ph.D., *History of Mother Seton's Daughters, 1809-1917*, Longmans, Green & Co., New York, 1917 (excellent bibliography).

Memorial History of Boston, edited by Justin Winsor, Boston, 1881, article on "Catholic Church" by Rt. Rev. William Byrne, D.D.

M. C. Moreau, *Les Prêtres Français-Emigrés aux États Unis*, Paris, 1856.

A. Niedermayer, *The Council in Baltimore*, October 21, 1866, Broschüren-Verein, 3rd Series, No. 2, Frankfurt a/m 1867, Verlag für Kunst und Wissenschaft G. Hanacher, translated and published under direction of George Corbin Perine, Baltimore, June 1, 1914.

Thomas O'Gorman, *A History of the Roman Catholic Church in the United States*, New York Christian Literature Co., 1895 (copious bibliography).

M. J. Riordan, editor, *Cathedral Records of Baltimore* (1906), Catholic Mirror Publishing Co., Baltimore.

William Sampson, Esq., *The Catholic Question in America*, New York, 1813.

John Gilmary Shea, *History of the Catholic Church in the United States*, especially Vol. III.

Rev. John Talbot Smith, LL.D., *The Catholic Church in New York, 1808-1905*, Hall & Locke Co., New York and Boston, 1905.

Snead-Cox, *Life of Cardinal Vaughan*, London, 1910.

Rt. Rev. M. J. Spalding, D.D., *Sketches of Early Catholic Missions of Kentucky, 1787-1826-7*, Louisville, B. J. Webb and brother, 1844.

James S. Sullivan, M.D., *The Catholic Church in New England*, Boston, 1895.

Rev. Augustus Thèbaud, S.J., *Forty Years in the United States of America, 1839-1885*, edited by Charles George Herbermann, Ph.D., LL.D., United States Catholic Society Monograph Series, 1914.

Washington, Booker T., *The Story of the Negro*, New York, 1909.

Carter G. Woodson, Ph.D., *The Education of the Negro Prior to 1861*, G. P. Putnam's Sons, New York, 1915; *The Negro in our History*, Washington, D. C., 1922.

CHRONOLOGICAL SUMMARY OF EVENTS

- 1526 Negroes with de Soto near Jamestown and on coast of South Carolina
- 1528 Estevan in Lower Mississippi River
- 1539 Estevan discovers Cibola
- 1619 Dutch slave ship landed Negroes at Jamestown
- 1634 Paul le Jeune instructs colored child in Canada
- 1674 Negroes in New York—Mulatto kidnapped
- 1676 Lord Baltimore advised Lords as to baptism etc.
- 1680 Governor Bradstreet's Letter
- 1685 Code Noir in San Domingo
- 1712 Negroes at Market—Wall Street New York
- 1724 Code Noir in Louisiana etc.
- 1733 Negro Catholic ran away in New York
- 1740 Legislation began in South Carolina
- 1741 Negro Plot
- 1749 Fr. George Hunter's retreat
- 1751 Bishop of Panama took possession of See
- 1776 and previously, Slaves on Jesuit Estate
- 1785 Dr. Carroll's letters to Rome
- 1789 Code Noir Spanish West Indies
- 1790 Antonelli letter
- 1791 Sulpicians landed in Baltimore
- 1791 Pierre Toussaint arrives in New York
- 1791 Jefferson wrote to Bishop Grégoire-Paris
- 1791 Chateaubriand Hymn—Philadelphia
- 1793 Insurrection in San Domingo, Negroes in Baltimore Baptismal Records of St. Peter's New York
- 1794 Moranville Mass at St. Peter's Baltimore
- 1796 Catechetical instructions Sulpicians Baltimore
- 1800 Dr. Carr received slave into Church, Philadelphia
- 1803 Two colored men at dedication of Holy Cross Cathedral, Boston
- 1806 Uncle Harry died—Fr. Badin
- 1811 Bishop Flaget went to Bardstown
- 1812 Fr. Badin's servant Jared
- 1813 Fr. Kohlmann's Case New York
- 1815 Bishop Carroll's will
- 1815—1817 Dr. Neale's servant
- 1820 American Colonization Society sent first colony
- 1824 Jesuits to Florissant

- 1817—1828 Archbishop Maréchal aids Negroes
- 1828 Negresses trained at St. Francis' Academy, Baltimore
Fr. Walters School, St. Matthews, Washington
- 1825 Bishop Fenwick's Mulatto protégé
- 1828 Tobias Society
- 1829 Archbishop Whitfield approves Oblates
- 1829—1835 Catholic Negroes buried in Boston
- 1829 Bishops England's School
- 1830 Maria Becraft's School (Vanlomen) Washington
- 1832 Letter of Archbishop Whitfield
- 1833 Fr. William Bryne's death
- 1834 Fr. Odin's letter
- 1838 Archbishop Eccleston's letter
- 1839—1885 Fr. Thèbaud
- 1842 Sisters of the Holy Family
- 1845 Philnots
- 1847 Fr. Hickey, Pennsylvania
- 1851 Archbishop Eccleston's funeral
- 1852 First Plenary Council
- 1866 Second Plenary Council
- 1871 Josephites founded

THE RECENT CONDEMNATION OF THE Y. M. C. A.

REV. THOMAS J. BURKE, J.C.D.,

St. John's Rectory, Philadelphia.

I. THE PAPAL CONDEMNATION OF THE Y. M. C. A.

A notable document was addressed to the Bishops of the Catholic world by Cardinal Merry del Val, Secretary of the Holy Office, when, on November 5, 1920, the pastors of Catholic flocks were warned and instructed to take efficient measures against lay organizations which, under the plea of offering opportunities for social, intellectual, and moral improvement, promote religious indifferentism among Catholic young men and women. In this decree, the Y. M. C. A. is specifically named as such an organization. "This Association," the decree states, "professes a genuine love for young men as though it had nothing more deeply at heart than to further their physical and spiritual welfare. But at the same time it undermines their faith inasmuch as it claims to 'purify that faith' and to impart a better knowledge of true living 'above every church and independently of all denominational belief whatsoever.'" ¹

To superficial critics, the Papal decree, which puts a ban on the Y. M. C. A., might convey a suggestion of intolerance or of utter inability to appreciate the good work accomplished by this organization. But in all truth, there is no trace of intolerance, no studied slight or disparagement of the good work done. Adverse criticisms have appeared in many of the secular papers and periodicals, notably the *Literary Digest*, *New York World*, and *Christian Science Monitor*. In the issue of January 21, 1921, in the so-called

¹ *Decree of Holy Office*, Nov. 5, 1920.

Religious Department, the *Literary Digest* quoted various papers with reference to the Pope's condemnation of the Y. M. C. A. The *Literary Digest* represents itself as a middle-of-the-road magazine in all matters of controversy, but where the Catholic Church is concerned the *Literary Digest*, like many another secular paper, cannot be fair. One column is devoted to the *New York World* and other supporters of the Y. M. C. A., ending with several paragraphs from the frankly insulting anti-Catholic *Christian Science Monitor*. The article is concluded with a few lines from a statement sent out by the National Catholic Welfare Council.²

The editors of the *Literary Digest*, the *New York World* and the *Christian Science Monitor* know as well as the average Catholic layman that the Y. M. C. A. when it had concluded the war work in Europe turned its attention to the baptized Catholic children and youth of France and of Italy, and also allied itself with the anti-Catholic, pope-baiting Methodist institution in Rome, which for years has been a disgrace to America in the eyes of the Catholic world. The editors know these things even better than the average Catholic for they have all the facilities for obtaining facts about true conditions, but they prefer to shut their eyes and quote from anti-Catholic sources.

II. THE MEANING OF THE PAPAL BAN.

In order to understand properly the import of the decree, we must get the exact orientation of the Holy Father's viewpoint. He does not intend to pass judgment upon the merits of the Association. He has no intention of belittling its activities. The decree is limited strictly to the relations of Catholics to the organization, and not to any appreciation of its work. The Holy Father presumes to judge the motives and actions of his own children only, not those of people outside the Church.

² *Literary Digest*, Jan. 5, 1921.

The constitution of the Y. M. C. A. is well known, and it is upon this that the decree bases its verdict. This constitution attempts to demonstrate that "Christianity does not consist in any formula and must not be reduced to any rite or ceremony, but must be the supreme ideal of every work." It will be seen from this that the soul of the Y. M. C. A. is its interdenominationalism, its belief that all religions are alike, that it matters not what religion a man embraces, or what he believes, provided he be a moral man and a good citizen. Need we go any further to seek the reason why no Catholic should belong to the Y. M. C. A.? For the Catholic, his faith is the most important thing. The Catholic believes in a definite doctrine, in "formula, rite and ceremony." Formula is another word for rule; rite is etiquette; ceremony is the practising of one's belief. Can any possible organization of human beings exist in which "formula, rite and ceremony" are not absolutely required? One could not successfully conduct a peanut stand without these three.³

As for all religions being alike, or one religion being as good as another, no thinking person could possibly admit it. Religion is a reasonable matter, and as such, it is a matter of either truth or error. Now, truth is one and the same in all places and at all times. It has no chameleon-like properties. It cannot change its form or complexion to suit the conveniences of men. Since truth is only one and we are bound to seek the truth, it follows that the true religion can be only one and we are bound to seek that one religion.

Again, existing religions are not only various, but are also opposed, for no two can be found to agree in theory and practice. What one religion teaches as true another rejects as false. Catholics believe that Christ was a Divine Person, Unitarians deny His Divinity. Catholics hold that bishops were divinely appointed to rule the Church; Pres-

³ Cf. "Religion With a Minus Sign," pp. 16, 17.

byterians teach that bishops were not so instituted. Catholics hold that "faith without good works is dead." Luther taught that "faith alone justifies," and in his surprise to find himself teaching this unprecedented doctrine in direct contradiction to the Bible, he rejected the Epistle of St. James as "one of straw" and into the text of St. Paul (Romans 3:28) he boldly inserted the word "alone".⁴ And so what one religion holds to be true, another religion denies and holds the contradictory to be true. Common sense tells us that two contradictory statements cannot both be true at the same time. Hence, as existing religions teach opposite and contradictory doctrines, some of them are necessarily teaching falsehoods. Therefore to say one religion is as good as another is tantamount to saying that falsehood is as good as truth.⁵

Since this is the attitude of the Y. M. C. A., it is of its very nature antagonistic to the Catholic Church, which stands first of all for a definite creed and makes this creed the basis of morality. The attitude of the Church and that of the Y. M. C. A. are irreconcilable. That is the point upon which the Papal decree insists, and the officers of the Y. M. C. A. are quite willing to admit the justice of this contention.⁶

III. Y. M. C. A. ACTIVITIES IN THE UNITED STATES.

The American public has been accustomed to look upon the Y. M. C. A. as a body that has done much to raise the standard of public morals by creating and generously offering help to the young people of the community. At the outset its object was the withdrawal of vagrant and unprotected youth from dens of vice, the lessening of the evils of

⁴ *Catholic Encyclopedia*, art. "Calvinism."

⁵ Cf. *Thoughts for All Times*, p. 362.

⁶ For this chapter cf. "Meaning of Papal Ban," *Catholic Standard and Times*, Phila., 2/12/21.

drunkenness, thriftlessness, immorality and ignorance. It drew upon the Bible for its moral principles, and so far so good. Large corporations, like the Pennsylvania and Reading Railroad Companies, college and university faculties, chiefs of government departments, saw the practical results of the Association's efforts and invited their coöperation in training their employees in orderly habits, good conduct, and diligence in promoting their companies' interests.

The lectures given under the auspices of the Y. M. C. A. apparently tended only to the professional and intellectual improvement of the audience. The moral instructions carefully avoided any reference to existing differences of religious opinion, or to the causes or effects of those differences. Catholics were free to attend, yet the Association frequently found it convenient to engage the services of Protestant ministers who did not fail to seize the opportunity to give their peculiar interpretation of Christianity, which interpretation was often hostile to Catholic doctrine.

IV. HOW THESE ACTIVITIES AFFECT CATHOLICS.

As there is a large representation of Catholic youth among the employees of these various corporations, they naturally come under the influence of the activities of the Association. The latter disavowed any sectarian character, and sought to re-enforce that claim by every means within its power. It contended that it was not opposed to any religious profession which recognized the superiority of the Christian faith. But it is a serious error to suppose that the Y. M. C. A. is a non-religious or a non-sectarian organization. It is professedly and officially a Protestant Evangelical association. There is one clause in its constitution that discriminates against Catholics, prohibiting the election of a professed Catholic to any of the superior or directing offices of the organization. Again, no Catholic, no Episcopalian, no Jew may become a full member; an absolute condition for full membership and

the right to hold office is religious profession in one of the Evangelical churches.⁷ When the K. of C. of Utica, N. Y., wrote to the secretary of the local Y. M. C. A. asking if Catholics were allowed to vote and hold office in the organization, they received this candid reply: "You understand that the Y. M. C. A. is a Protestant organization. The right to vote and hold office is limited to members of Protestant churches."

Their moral principles are but popular ethics, inculcating humanitarianism, social benevolence, and altruism. This form of religion, although supported by numerous appeals to the Bible, is in reality a revival of the philosophy of Marcus Aurelius, Plato, and the Eastern sages. These doctrines may correct defects or better local conditions, but they substitute a low standard for the high aims of Christianity as determined by its Founder. With the senses and the exterior as their guide, they are utterly incapable of penetrating the secret recesses of the soul. They seem to extinguish at the outset the lamp of Faith, that pharos-light of reason, whose luminous and far-reaching rays must guide us through the trackless passages of the ocean of life. Such doctrines may convert many from their flagrant vices, but they do not lead them to the true path of salvation, nor do they dissuade others from leaving the more perfect way for this naturalistic way.

Pagan moralists may be studied and admired; their teachings we cannot accept as satisfactory religious guidance. Christ was not satisfied with the standards of pagan morals; why should Catholics, His followers, be satisfied with it? It is for this reason that Catholics are not satisfied with the education given in our public institutions, even when these maintain a standard of conventional morals. The concerns of the soul are dearer to us than the concerns of the mind

⁷ N. C. W. C. Explanation of Decree, Jan. 1, 1921.

or the body; and its safety is more important than mere mental cultivation or physical culture. After all, it is moral excellence that is the charm of humanity, and religion is the integral constituent of moral excellence. Even the pagan Cicero recognized this when he proved that God in His wonderful theophanies and developments was intimately bound up with human nature: "I am disposed to think that if religion were destroyed, we should also lose honesty and the brotherhood of man, and that most excellent of all virtues, justice."⁸

It is said that in Brazil a small stream which rises under a bank in a gentleman's garden, after flowing a little distance, encounters a rock and divides into two branches, one of which flows northward and empties into the Amazon, while the other, turning to the south, pours its waters into the Rio de la Plata. For Catholic youth, this rock may bear some analogy to the Y. M. C. A., if they allow it to separate their religion from their social, intellectual, and moral relations; if they attend its schools or lectures, in which their religion is either ignored or openly assailed. It too often happens that they abandon their Catholic faith altogether, or passively conform to the religious indifference of their environment.

V. THE EUROPEAN WAR.

The European war gave a new impetus to the beneficent aims of the Y. M. C. A.⁹ In Europe it encountered elements entirely different from those under which it had prospered in the United States. European Catholics were well acquainted with the charitable work of the Church and with the religious principles upon which it was founded. It was but natural for them to distrust a form of Christianity less

⁸ Cicero, *De Natura Deorum*, I, 2.

⁹ "New Activities of the Y. M. C. A.," *The Outlook*, Vol. III, Nov. 17, 1915, pp. 649-50.

exalted in its aim than that of the ancient faith. The story of the partial failure of the Y. M. C. A. welfare work need not be recounted here, for any fair-minded veteran of the war will give you the facts.

The services of the Association were really evangelization under the guise of welfare work.¹⁰ I was told by one of their officers that each candidate for secretary had to undergo a thorough course in evangelization before being sent abroad. These secretaries, together with its other emissaries, many of whom were professed sectarian ministers, carried on their philanthropic work with that peculiar form of aggressiveness which is the distinguishing characteristic of religious zealots.¹¹ Religious bias was less in evidence on the battle-line or in the hospital or camp because military regulations provided for the reasonable and proper respect for the religious demands of those concerned. The Knights of Columbus, the Red Cross, the Y. M. H. A., the Salvation Army, the Y. M. C. A. were all assigned their spheres of action under the superior authority of Army officers. Moreover, the chaplains had their assignments and kept guard over the religious convictions of men committed to their care.¹²

¹⁰ "Y. M. C. A. Interprets Religion," *The Outlook*, Vol. 120, Oct. 16, 1918, pp. 247-48.

"Religion at the Front," *Missionary Review*, Vol. 41, July, 1918, p. 518.

"Christian War Program," *Missionary Review*, Vol. 40, June 8, 1917, pp. 407-8.

¹¹ "Imperfect Religion in the Y. M. C. A.," *Literary Digest*, Vol. 59, Nov. 16, 1918, pp. 32-33.

¹² "Church in Action in the Army Camps," *Outlook*, Vol. 116, Aug. 22, 1917, pp. 611-12.

Cf. also, "Religious Communication Trench," *Literary Digest*, Vol. 59, Nov. 9, 1918, p. 30.

"Seeking Men and Finding God," *Missionary Review*, Vol. 39, July, 1916, pp. 509-16.

"Result of Missionary Strategy," *Missionary Review*, Vol. 41, Jan., 1918, pp. 3-4.

VI. CESSATION OF HOSTILITIES.

With the cessation of hostilities came the call to reconstruction. The men and measures employed in the work of the battlefield needed a new outlet for their services. The opportunities for doing constructive work in the reorganization of social, educational and industrial activities were best made use of by men who had nursed the sick and wounded, because in doing this work they realized the value of religious and moral help where the standards of religion and morality had been lowered by battle.

It is difficult to regard as sincere the motives which prompted the Y. M. C. A. to establish centres of activity in Rome and other cities of Italy, in France and Belgium, where the traditional faith of the masses is Catholic, and where the Church is solicitous about the welfare of her children. It is more difficult to regard those same centres otherwise than as so many blisters on the face of a land hallowed by innumerable sacred places and memories. The reconstruction work of the Y. M. C. A. consisted of a campaign of religious reform in a country which bears the traces of an ancient civilization founded on the Catholic faith. There was a total lack of familiarity with the temper and the religious habits of the people, and there was no intelligent sympathy to guide them in their "reform".

A writer in *La Croix* (July 1, 1920) ¹³ evidences the uneasiness and resentment with which Catholics in Latin Europe are beholding Y. M. C. A. efforts at wholesale proselytism in those countries. After pausing to "render homage to the charity of the United States during the great war," and to declare that "when the history of this charity is better known, it will astound the world by its munificence and grandeur," this writer says:

"A great movement is preparing—what am I saying?—

¹³ Quoted in *N. C. W. C. News Service*, July 1, 1920.

it has already begun—which has for its object the infusing into Europe a new spirit, the spirit of Luther, of Henry VIII, and of Calvin. Never since the so-called Reformation has Protestantism devoted itself to such a vast task, and never has it been animated by such a spirit of aggression. It is a disquieting thing and worthy of remark that it is not among the pagan nations that these good apostles have sworn to carry their consuming zeal; it is above all among the Latin nations, that is to say, in those countries where the religion of Christ is the purest, and where, in consequence, the need of their narrow faith makes itself less felt.”

A. Proselytism in Italy.

At the time of America's entry into the war, it was agreed on between the Italian Government and the Y. M. C. A. that while Italy gladly accepted the material aid offered by the Association, the Association should abstain from all religious propaganda, on the ground that no element of dissension could be allowed to enter into the ranks of the people or of the army in such a tremendous crisis. The Y. M. C. A. made the required promise to the government. It gave similar assurances to the Vatican. Despite all this the society uses the mask of charity and philanthropy to weaken and destroy the faith of the poor. In Rome the Y. M. C. A. has two establishments, and it has covered Italy with branches, aided by an unlimited supply of money given to it by America.¹⁴

What the Y. M. C. A. proposed to do for the Italian people is set forth in a booklet printed in the Tuscan language and issued by the Central Committee at Rome. It ex-

¹⁴ Cf. "Why Pope Sought Aid of K. of C. in Italy," *N. C. W. C. News*, Aug. 20, 1920.

"Methodist Methods of Proselytism in Italy," *N. C. W. C. News*, Apr. 27, 1921.

"Pastoral Letter of Cardinal Archb. of Genoa," *Unita Cattolica*, April 17, 1920.

plains the aims of the Association: "Che cosa e la Y. M. C. A., cio che si propone." (What the Y. M. C. A. is, what it proposes to do.) Therein it reveals its efforts to ameliorate the condition of the young people as it has done in America. Its program is the "physical development, the intellectual culture, and the moral and spiritual culture of young men." It opened headquarters, conference rooms, reading and writing rooms, large libraries, homes for students, recreational centres, clubs, moving-picture theatres, gymnasiums, baths and swimming pools, information bureaux and the like.

Did it mean to proselytize, or to interfere with the religious convictions of the youth who are Catholic, even if they are not particularly fervent in their religious observances? Of course not. One's curiosity retreats abashed from futile efforts to find any evidences of such despicable practises. The Y. M. C. A. officials by their keen intellectual powers have penetrated the tenebrous maze by which we are surrounded. Therefore its purpose is to refine that religion, to purify it, and to show the bright young minds thirsting for knowledge the way to more light out of the darkness which the old faith, from medieval times down, had engendered among them.

The Y. M. C. A. explains clearly in its program that it is opening its doors "to free thinkers, to Catholics, to Protestants, and to others whoever they may be"; that it is developing its work "independently of any ecclesiastical institution" in order to give a more ample view of real life." This prospectus further promises to "organize studies and conferences" to meet "spiritual and religious problems inspired with a greater liberty of thought and with a more absolute spirit of toleration, outside of and free from every church and faith." Its intention in this is to demonstrate that "Christianity does not consist in any formula and must not be reduced to any rite or ceremony, but must be the supreme ideal of every work."

Can anything be clearer than this? With this spirit and with these intentions the Association is extending its work to the young, and to students of both sexes, among the industrial workers, among railway employees. It is establishing itself in the country; it enters the factory, it even attempts to introduce itself into Catholic organizations, as it sought to do in the city of Genoa in the case of the St. Vincent de Paul Society, the Woman's Catholic League and the students of the University. It distributes thousands of pamphlets, frankly Protestant, and uses innumerable methods with the abundant funds put at its disposal to ensnare the children and young people, the inexperienced, and the lovers of novelty—especially if that novelty be foreign.¹⁵

The allurements of material attractions and advantages, joined with the promise to teach a better religion, are a weapon of proselytism with which many who value their faith, parents and guardians of the young as well as pastors of souls, find it hard to compete. The Catholic authorities have condemned the Y. M. C. A. not because it opens its doors to physical and educational benefits for the young, but because these offers are made the channels of propaganda which substitutes a paganized culture, under the name Christian, for the pure and sublime teaching of Christ. By teaching an easy sensuous morality of well-groomed manners, superficially informed intellect, and respectable enjoyment, in place of the self-denial, humility, obedience to the precepts of Christ and the Church established by Him, the young may be easily weaned from the faith of their fathers.

It also misinforms tourists about shrines and holy places in Italy, so that when they see the shrines their minds, being previously poisoned, have no appreciation of the truth. It furnishes guides for the sometimes unsuspecting, sometimes delighted, visitors to St. Peter's where they turn their backs

¹⁵ "Methodist Methods of Proselytism in Italy," *N. C. W. C. News*, Apr. 27, 1921.

on the Blessed Sacrament, while the learned guide fills up his victims with ancient and exploded stories of scandals about the Papacy in the Middle Ages. Some of these worthy people, so proud of their "true" religion as against "the religious mummerly of those Papists", found places in a reserved tribune during the Solemn Pontifical Mass celebrated by Cardinal Merry del Val on Easter Sunday (1920) and talked loudly and laughed all the time.

A glimpse at the statistics of the most despicable sect of the Y. M. C. A.—the Methodists—may prove interesting. It is not easy to see their recent balance sheets. But we have that of their palmy days and we find in their report for 1906 that during the previous ten years the Italian Methodist organization had received from America nearly half a million dollars, two and a half million francs. When we look for the hosts of converts, we find that there were then in Italy and Italian Switzerland approximately 34,000,000 people. The Methodists among them, members and probationers, numbered 3,449. There were about 500,000 people in Rome. The number of Methodists was 266. In all probability among the two Methodist totals there would be a quantity of Americans and others, not Italians at all, but even if one takes the totals as they stand one finds that each "convert" cost about 7000 francs. The Roman "converts" were increased during the year by exactly 75 persons. As half a million francs had been spent in Rome for the purpose, each new Methodist had cost 6,666 francs.¹⁶

Possibly the realization of this ridiculous result caused them to cease from publishing statistics. Looked at in this light, it is of course ridiculous, but it would be a huge mistake to treat the Methodist and other Protestant propaganda as negligible on that account. The Y. M. C. A., its sects and subsidiary associations, such as the "Italian Students' Fed-

¹⁶ "Why Pope Sought Aid of K. of C. in Italy," *N. C. W. C. News*, Aug. 20, 1920.

eration for Religious Culture," the "Boys' Christian Association," the "Young Men's Christian Union," the "Society for Christian Activity," and the "Work of Universal Brotherhood," are making a determined effort to protestantize by means of money the youth of Italy. The war having terminated, they remain there to do the work of destruction, the gravest harm that can be imagined.

B. Proselytism in France.

After keeping, during the war, a kind of even-handed neutrality in France, the Y. M. C. A. is more and more throwing down the mask in its after-war activities. Catholic organizations in France are showing uneasiness at the evidence that Protestant propaganda is making effective use of the "homes" conducted by the Y. M. C. A. They are beginning to suspect that these "homes" of the Y. M. C. A. are not, as its agents represent, "purely philanthropic" activities. This note of suspicion and concern appears in an issue (August, 1920) of the *Frères d'Armes*, the organ of the French Young Men's Catholic Association:

"Our friends had better beware of the "homes" established in the devastated towns by this agency of Protestant propaganda. The "homes" are indeed very well conducted. The magazines found there are devoted principally to science or to sport; the phonograph records are in no wise improper. The attendance is good and representative, comprising pupils or graduates of private institutions or public schools, members of Catholic young men's organizations and working men. All this bright exterior, the beneficent usefulness of the 'home,' the moral mottoes which one may read while resting or passing the time there—all this makes one forget that he is in a Protestant establishment.

"But when one goes to the bottom of things, one realizes that these externals are intended merely to allay distrust, whenever there is cause for it. And lack of suspicion on the

part of Catholics makes it easier for Protestant poison to reach their souls and slowly kill their faith. Nothing could be worse than this 'Christian Science' does when it is not counteracted by some kind of antidote."¹⁷

Of course, there is still considerable need for assistance in France. But the charity of the Y. M. C. A. has miscarried. Having at its command almost unlimited resources, it squanders them all over the countries laid waste by the catastrophe. It pretends to stand above every Church and away from every religious confession. This attitude requires no great effort of cerebral activity on the part of the adepts of Reformed Religion, but it is, nevertheless, offensive and dangerous. If it makes no proselytes among Protestants, it is apt to unmake Catholics, tear them away from their churches, and cause them to forsake every Christian practice. Surely the only result ever achieved by Protestants in Catholic countries was the destruction of the Catholic faith without rearing an edifice on the ruins of what they destroyed.

"Keep the church doors open" is the latest slogan of these good apostles to the French in announcing their intention to begin a more comprehensive and vigorous campaign of proselytism, with the help of American Methodists and former workers of the Y. M. C. A. The appeal sent broadcast by the different sects in France admits that Protestant churches are ignored by the masses, and it is with the hope of overcoming this indifference or aversion to the "Evangelicals" that the doors of religious edifices are to be kept open.

The Protestant churches "are the best, if not the only ones qualified to spread the knowledge of the Gospel," so the appeal declares, and then continues, "Unfortunately, they are ignored and disregarded by the great mass of the

¹⁷ Quoted in *N. C. W. C. News*, Aug. 23, 1920.

people. It seems the time has come to undertake a serious campaign of propaganda. How will it be effective? Among the means that can be recommended; one—very simple and apparently but too lately discovered—would be to keep the church doors open outside of the hours of services, for instance, from 2 to 6 P. M. People would come, some to visit the churches, others to pray or meditate, and in the vestibule volunteer workers could be stationed to sell or distribute with tact and discretion Testaments, pamphlets and books, and thus assure a large diffusion of our Protestant literature.”¹⁸

The “Methodist Memorial” at Chateau-Thierry, over which flies the American flag, is a center of Protestant activity radiating through some thirty-two villages in that battle-torn region. In addition to its own staff of director, religious superintendent and treasurer, this Memorial has a force of fifteen workers recruited from the Y. M. C. A. Attached to the Memorial are a children’s clinic, a day nursery, a technical school for boys and a sewing school for girls. Lessons are given in English, music and physical culture. It is intended to establish similar foundations at other points in the area of the second battle of the Marne.

Besides this, the Y. M. C. A. is organizing patronages, clubs, gymnastic societies, libraries, theatrical performances, etc., all the while pretending to remain neutral, in a country where similar organizations, created by Catholics, are already in existence. But they set about their work in such a way that Catholic faith and customs are barred from their well-advertised propaganda.

Sometimes their ignorance of the French feelings causes them to commit grave and disastrous blunders, as, for example, when they took it into their head to give courses in sexual education in several towns of northern France.

¹⁸ Quoted in *N. C. W. C. News*, Feb. 3, 1921.

Their intentions may have been good; at least, difficult though it is, we give them the benefit of the doubt. But one would think they were acquainting young savages with such delicate matters; they entered into details, and threw upon the screen images which were and are most offensive to the sensibilities of the French people. Young men and young girls of seventeen were invited to hear publicly discussed those lessons which every father and mother in Catholic countries only teaches in the most private manner and with all proper religious respect.¹⁹

In France, as in Italy, the Y. M. C. A. displays feverish activity ostensibly "to purify the faith," but they aim, more particularly, at creating a spirit of disloyalty among Catholics. The French people will never forsake their ancestral religion to join, sincerely and disinterestedly, a Protestant cult. They will never be converted, but the danger is they may be perverted; which is all the Y. M. C. A. is wishing for.

C. Proselytism in Belgium.

Since the war ended, American Catholic papers have often mentioned the Protestant propaganda carried on in Belgium, and the enormous sums of money collected by the "Interchurch World Movement," to carry on that propaganda. Yet, the campaign was conducted so covertly, so secretly, so adroitly, that Catholics were inveigled into lending an unconscious aid to it and Catholic papers into abetting it. Even the bishops satisfied themselves that no special proselytizing activity existed there, for letters to the episcopal chanceries elicited the uniform answer: "We know nothing of any organized work accomplished by the Evangelical sects in our diocese."

The *Libre Belgique*, the foremost Catholic daily, published several eulogistic articles about the Y. M. C. A. and the Y. W. C. A. One article in particular, in the issue of

¹⁹ *La Croix*, quoted in *N. C. W. C. News*, Feb. 26, 1921.

June 29, 1920, was written to awaken sympathy for the Y. M. C. A. of Bruges, ousted from the home it had occupied since the armistice by "an Evangelical sect," which bought the place. "The Y. M. C. A.," it says, "is now in quest of a new home." Then follows an appeal in its behalf to the Catholic public, because, as it said, and no doubt honestly believed, "it is merely a charitable agency with first rule to accord full recognition to the faith of the majority in the country in which it operates."²⁰

The paper evidently did not know much about the Y. M. C. A. Neither did it know that an American Mason, John L. McLeish, M.D., defending Y. M. C. A. work in Europe, declared in the *American Freemason*, "Whosoever assails the Y. M. C. A. assails the Masonic Fraternity. It is the particular agency to which Masonic support was most generously accorded during the war." Townsend Schudder, head of the Masonic Overseas Mission, in his official report to the United States lodges, makes this statement: "The Y. M. C. A. frankly admitted that perhaps half of the association's secretaries, and many of its efficient men serving in such capacity abroad, were Masons. At base and field, in high positions and low, in the United Kingdom and in Russia, I found Masons from many jurisdictions serving the Y. M. C. A."

There is no longer any doubt in the minds of the Belgians that the Y. M. C. A. is the wedge American Protestantism is making use of to effect its entrance into the country. The association receives its share of the huge amounts gathered by the Interchurch World Movement, and besides, contributions from the land to which it seeks to bring the "unadulterated" light of the Gospel are not disdained. This leaves the funds from home available for more direct propaganda. As yet, Protestantism has no great prestige in Belgium, or

²⁰ Quoted in *N. C. W. C. News*, June 30, 1920.

any prestige at all for that matter, since outside of the largest cities there are no Protestant churches, and the odd one in the large centers is known to so few that you will scarcely meet one man in a hundred capable of pointing it out to you.

Meanwhile, however, their campaign has begun in real earnest, in the open as well as under cover of the Y. M. C. A. On occasions of open-air Catholic religious solemnities, numerous tract-distributors can be seen along the line of march, freely giving out the literature with which they hope to make adherents and to turn the poor "benighted" Belgians from the faith of their fathers. Elsewhere autos race through the country scattering leaflets and booklets along the road. In some places, notably Bruges, dwellings have been rented for the eventual opening of meeting houses. Tract dissemination, it is hoped, will eventually result in the opening of these houses. Strangely enough, most of the men employed are Hollanders, and not even curiosity will bring them hearers, for the Belgians look very much askance just now at everything Dutch, and to assist at meetings presided over by Dutchmen will be hooted at as unpatriotic.²¹

D. Other Catholic Countries.

Other Catholic countries bear eloquent witness to the violation by the Y. M. C. A. of the fundamental dictates of decency, let alone those of the commandments of God. "Thou shalt not bear false witness," says the Eighth Commandment, yet in Latin-American countries, whenever the simplicity of the people, the hostile attitude of civil authorities, or the intolerance of public opinion renders such misrepresentation reasonably safe, slander of the Catholic Church is the only gospel known to a certain type of scio-listic missionary evangelists of this so-called "Christian"

²¹ Cf. article by Rev. J. Van Der Heyden in *N. C. W. C. News*, June 30, 1920.

organization. Intemperate expressions? No, for they are substantiated by facts.

We do not forget the early efforts of the Y. M. C. A. with the Catholic Filipinos when it announced: "Catholics as well as Protestants can vote and hold office in this association." This deception, joined with bold and insolent calumnies, drew forth Archbishop Harty's ringing denunciation early in 1912. A paragraph from the Archbishop's letter reads as follows:

"In violation of civil law, missionaries of these denominations have, in many instances, chosen highways, streets, and market places, in which to denounce the Catholic Church, its doctrines, worship, practice, and ministers. They hold up to scorn and ridicule our veneration for the Mother of God, for the saints, and for sacred images; they decry the spiritual power of the priesthood; and they have not hesitated to stigmatize all Catholics as idolaters, and priests as mercenary and avaricious." ²²

To appreciate more fully the value of this passionless statement, we have but to recall that the Archbishop was compelled to protest at a time when the Philippine situation demanded all available delicacy, tact and diplomacy. This was the time chosen by the manifold evangelical denominations, combined under the title "Y. M. C. A.," to free the Filipinos from the shackles of the misguided and misleading Catholic Church.

In Porto Rico, the subsidiary sects of the Y. M. C. A. have gone so far as to set up altars and images to the Mother of God, decorating them with lights and flowers. They accuse us of idolatry in such practices, yet they, who have

²² Quoted in "Catholic Father's Letter on the Y. M. C. A.," *Ave Maria*, Mar. 30, 1912, p. 401.

Cf. "Proselytism in Philippines," *N. C. W. C. News*, April 20, 1921, for present day activities.

no respect for the Blessed Virgin, do it to lay snares for the young and innocent. They violate the last sanctity of the soul—conscience: their own and their proselytes'. They profess belief in our religion to deceive the children of Christ, and they profane what they profess to imitate. They come to them "in the clothing of sheep, but inwardly they are ravening wolves." They mimic the voice of the Church, they copy her devotions and vestments to lure from the fold the lambs of the flock.

At the Panama Protestant Congress some years ago, the donation of the Y. M. C. A. for "missionary work" among the Catholics of South America was larger than that of the Episcopal, Presbyterian, or Methodist Churches. And when a branch of the Y. M. C. A. was organized in Argentina, the American branch office offered a gift of \$100,000 if Catholics would still be excluded.

Can anyone expect the Church in such circumstances to remain mute, and by her silence participate in the sacrileges of these lying prophets of Antichrist?

VII. REMEDIES TO OFFSET THE WORK OF THE Y. M. C. A.

It will be seen from what has been said that the warning of the Holy Father is timely and wise. It means offense to no one, but it protects the best and most sacred interests of faith and it safeguards the purity of tradition. Its purpose is not to condemn merely, nor to point out a harmful and alluring danger to the faith of Catholics; besides that, it bids the bishops to direct the clergy to exercise zeal and activity in devising means to counteract the influence of material attractions by similar attractions based on the teaching of the Church.²³

Catholic pastors may find it difficult to supply the attractions that draw the young by the natural love of pleasure,

²³ Suggested in the Holy Father's Decree, Nov. 5, 1920.

in which case the young may be taught to find such means of attraction as will hold them without loss of innocence and of faith. As the decree points out, watchfulness in regard to the young can be increased. In youth the soul is as soft and plastic as wax, or as clay in the hands of the potter. It takes impressions and retains them, until they become indurated into habits that are permanent and ineffaceable. "Remember thy Creator in the days of thy youth, before the time of affliction come, . . . before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern."—Eccles. 12: 1, 6.

VIII. BIBLIOGRAPHY.

The following were the principal sources consulted in the writing of this essay:

Reader's Guide to Periodical Literature. Under "Y. M. C. A." there are approximately one hundred references to articles which appeared in current periodicals.

Catholic Encyclopedia, article "Calvinism."

Thoughts For All Times, Rt. Rev. Msgr. J. S. Vaughan, O'Shea & Co., New York, 1899.

Evidences of Catholicity, Most Rev. M. J. Spalding, D.D., Murphy, Baltimore, 1865.

A Religion, With a Minus Sign, Rev. J. P. Conroy, S.J., Loyola Press, Chicago, 1918.

Records and Statistics on file at the National Catholic Welfare Council, Wash., D. C.

Catholic Father's Letter on the Y. M. C. A., Ave Maria, March 30, 1912, p. 401.

Christian Apologetics, Devivier-Messmer, Benziger, New York, 1903.

Ethics, General and Special, Rev. Owen A. Hill, S.J., Macmillan, New York, 1920.

HOLY TRINITY CHURCH BAPTISMAL RECORDS

EDITED BY THE REV. F. E. TOURSCHER, O. S. A.

The chief interest and the value of old church records is genealogical. Even here, in the field of genealogy, the editor of records can only stake out claims to be explored and worked by some future prospector. The family names that are located definitely in a parish list can usually be traced beyond the list into the living environment by means of other records or the living tradition of the parish.

Not one reader or searcher in a thousand, it is true, may ever remark a given listed name, but that one in a thousand is just the one for whom the *Records*, in publishing these lists, would provide. Whether descendants have remained true to the religion of their forebears or lost the heritage of the Faith, the fact will stand recorded that the owner of a given name was associated formerly, by actual participation in the sacramental rite of religion, that he or she took a part in the fact and the faith of regeneration in the venerable Church of our Fathers.

Some of the names to be noted in this present list of 1803, names on which, if time permits in the future, we may make further search and notes, are: Boaudry, or Boudry, Boulay, Bousquet, Durang, Howel, or Howell, Honeker or Huneker, Lapierre, McDowell, Morin, Munzer, Noël, Primer, Oeller,¹ DuPont² de Gauthé or Gault, de

¹ James Oeller in 1787 signs receipted bills "for the German Catholic congregation"—Holy Trinity—probably as treasurer of board of Trustees.

² Pierre Henri Du Pont de Gault was one of the refugees from San Domingo, distinct from the Du Ponts or Duponts de Nemours.

Rosieres. Where Christian names only are given the logical inference seems to be that these were slaves or the children of slaves, who had come here with their owners from San Domingo.

1803—January.

Hawkins, Jacob (James)—born sex mensibus ab hac die in alto maris inter Hiberniam et Americam, bapt. Jan. 2.—by Rev. William Elling—of William and Catherine Hawkins—Sponsors Theresa Tracy. Gratis Hibernus.

Duon, Francis Louis—born Nov. 2, 1802—bapt. 2d—by same—of Honorius and Elizabeth Morris Duon—Sponsors Louis Emery and Francis Roinne. N. 116 pres de Race on Sassafras Troisième rue coin de la troisième et quatrième du ponent.

—, Jean Pierre, Sirome—born ætatis triginta circiter annorum bapt. 2,—by same—of Francis and Elizabeth—Sponsors Mary Louisa and Jean Pierre Salome.

Mathieu, Julia—born Dec. 30, 1802—decem diebus hodie die 8va Jan. nata—bapt. 8—by same—of William and Appollonia Mathieu—Sponsors (Rev.) William Elling and Elizabeth Brown, Hiberna Gratis 2.

Smith, Margaret—born Dec. 23, 1803³ nata 11 mensibus 23tia hujus mensis Jan. bapt 9—by same—of Godfrey Smith and Anna Rosa—Sponsors Edward Cochran and Mary Shaw, Hiberna Gratis 3.

Thomson, Alexander—born Dec. 31, 1802—bapt. 10—by same—of Alexander and Elizabeth Thomson—Sponsors (Rev.) William Elling and Christina Horn, Hibernus Gratis 4.

Smith, Mary—born Dec. 4, 1802—bapt. 16—by same—of Jacob and Rachel Smith—Sponsors (Rev.) William Elling and Margaret Holz.

Buttler, Rachel—born 12—bapt. 23—by same—of Jacob and Elizabeth Buttler—Sponsors Charles and Rachel Peter.

Benar, Mary—born Nov. 19, 1801—bapt. 23—by same—of Matthew and Sarah Benar—Sponsors Henry Benar and Mary Deal.

Ferguson, Rachel—born Oct. 23, 1779—bapt. 23.—by same—of Andrew and Sarah Ferguson—Sponsors Adam and Margaret Primer.

Mitchel, William—born Jan. 21—bapt. 24—by same—of William and Rachel Herbert Mitchel—Sponsor Charles Mercier.

1803—February.

Philipps, Catharine—born Jan. 18—bapt. Fem. 2—by same—of Peter and Anna Philipps—Sponsors James Botwein and Catharine Sudley.

³ Original is 1803, evidently mistake for 1802.

Wheeler, Henry—born Jan. 31—bapt. 10—by same—of William and Mary Anna Wheeler—Sponsors Balthasar Kneil and Catharine Kline. Gratis.

* Loyer, George Buonaparte—born Feb. 19—bapt. 27—by same—of John Peter and Mary Loyer—Sponsors John Yokelson and Anna Dimont.

Roes, Henry Joseph—born Dec. 20, 1802—bapt. 20—by same—of Joseph and Mary Roes—Sponsors Henry Muller and Catharine Spicken-nagel.

Hartman,⁵ John—quinque mensibus natus elapsa sexta 25 Feb.—bapt. 28—by same—of Jacob and Elizabeth Stein Hartman—Spon-sors John Stein, Elizabeth Burg and (Rev.) William Elling.

1803—March.

Lambert, Mary Louisa—born Jan. 22,—bapt. March 6—by same—of Louis and Mary Louisa Lambert—Sponsors Martin Pinceon and Margaret.

Bayon, Eloise—born Feb. 22—bapt 16—by same—of Hippolyte and Sophia Bayon—Sponsors Jerome Boisie and Helen. Lined out —F. X. R.

Rudolph, John—born Feb. 6—hodierna die 5 septimanis natus—bapt. 13—by same—of Christian and Sophia Schrekengast Rudolph—Sponsors Jacob Rudolph and Catharine Yeck. ¼ Dollar.

Hadfeg, Alcibiades John Andrew Joseph—born Jan. 31—bapt. 19—by same—of Andrew and Johanna Henrietta d'Argly du Marressal Hadfeg—Sponsors Andrew Tourreilhes and Theresa Brueys. No. 187 3d between Lombard and South.

—, Charlotte Eloise—born Sept. 9, 1802—bapt. 21—by same—of Charles and Regina—Sponsors Mary Antoinette and Craton Chambellan. Gratis.

Miller, Johana—born Feb. 26—bapt. 13—by same—of Simon and Johana Miller—Sponsors Edward and Johana Hughes.

Reizer, Catharine—born Oct. 3, 1802—bapt. 22—by same—of Martin and Catharine Amand Reizer—Sponsors Adam and Margaret Primer.

Peters, Henrietta—born Aug. 1, 1802—bapt. 25—by same—of John and Ruth Boiron Peters—Sponsors John and Jane Smith.

Peters, Julia—born Jan. 1, 1801—bapt. 25—by same—of Francis and Sarah Morris Peters—Sponsors John and Ruth Peters. Market St.

More, Julia—aged about 21 years—bapt. 28—of Doblin and Elise Maure More—Sponsors Pierre Guerin and Mary Lucia du Casse. Lined out.

* Found in Dec., 1802.—F. X. Reuss.

⁵ In column of births date is Sept. 25, 1802.

Thompson, Francis—born 21—bapt. 27—by same—of David and Anna Thompson—Sponsors John Peters and Margaret Doiler.

* Metalassien, Mary—born Jan. 12—bapt. 27—by same—of Henry and Rosalie Metalassien—Sponsors Benjamin Baron and Mary Genevieve. Lined out.

Buy, Catharine—born Sept. 15, 1802—bapt. 28—by same—of Alexander and Catharine Fox Buy—Sponsors Adam and Mary Fox.

Macdowel, John William—born 19 between 11 and 12 o'clock at night—bapt. 22—by same—of Jacob and Catharine Pranger Macdowel—Sponsors William (Junior) and Helen Pranger.

1803—April.

Beaudry, Joseph—born April 17, 1802—bapt. April 2, 1803—by same—of Lafite and Clara Barré Beaudry—Sponsors William Elling Pastor ad Sam. Trinitatem and Mary Adelaide Dosse. *Gratis*.*

—, Benjamin—bapt. by same—of unknown father and Romana—Sponsors Victor Patrat and Frances Grand Pres. Lined out.

—, Mary Josephine Laura—born Sept. 9, 1791—bapt.—by same—of Bachonis (Bacchus?) and Frances Grand Pres—Sponsors Joseph Henry Baco (sis) and Joseph Mary Bacho (sic). Lined out.

Grafford, Amelia—born Feb. 23—bapt. 3—prox die Mercurii sex septimanis nata—by same—of Anthony or Andrew and Nelly Grafford—Sponsors Nicholas Fricker and Polly Hookey. *Gratis et am. [amore] Dei.*

Lee, William—born Jan. 29, 1782—in comtea [comitatu] dicta Bux (Bucks County)—bapt. 3—by same—of Thomas and Hannah Lee—Sponsors Nicholas Fricker in presence of John and William Kneil. *Gratis sed obtulavit [obtulit] Dollern.*

Acin or Arsen, John Louis—born Sept. 10, 1802—bapt. 3—by same—of Charles Arsen (Acin) and Fortunato Heleine—Sponsors John Louis and Frances Michel. Lined out.

Maurant (?). Marie Rein Joseph—born Dec. 26, 1802—bapt. 10—by same—of Augustine Maurant and Reine Jeanne Anderson—Sponsors Joseph Dauyé and Mary Raine. Lined out.

Maytoire, Mary Theresa—born Feb. 28—bapt. 11—by same—of Anthony and Margaret Souette Maytoire—Sponsors Louis Alicentau and Mary Elizabeth. Lined out.

—, Mary Sainte—born March 20—bapt. 12—by same—of Benjamin and Mary Frances—Sponsors Augustine and Mary Sainte. Lined out.

Waterman, Anna Magdalen—born 7—bapt. 11—by same—of George and Catharine Van Sittivold Waterman—Sponsors (Rev.) William Elling and Mary Magdalen Tremel.

* Matelassier written above.

* See Jan. 12, 1800 and April 17, 1802.

Fiel, Abit vel Abiut—born Feb. 28—bapt. 23 by same—of Rudolph and Catharine Fiel—Sponsors John Stephen and Susan Fiel.

—, Matthew—born triginta ab hinc annis—bapt. 23—by same—of John and Diana—Sponsor (Rev.) William Elling. Gratis. Lined out.

Schnieder, Catharine—born 12 April—bapt. 30—by same—of Adam and Mary Schneider—Sponsors Joseph Fricker and Anna Catharine Hookey.

1803—May.

Fisher, Louisa—born April 22—bapt. May 8—by same—of Hanson and Sarah Salome Catharine Conrad Fisher—Sponsors (Rev.) William Elling and Abigail Jacobson, mother of Sarah Conrad.

Rebold, Daniel—born 11—bapt. 15—by same—of Samuel and Frances Ferry Rebold—Sponsors Francis Rebold and Helen Ferry.

Bartling, Francis—born March 15—bapt. 15—by same—of Emanuel and Mary Sauerwald Bartling—Sponsors (Rev.) William Elling and Margaret Sauerwald.

Boulay, Joseph—born March 25, 1803—bapt. 27—by same—of Abraham and Mary La Croix Boulay—Sponsors (Rev.) William Elling and Mary Anna Collin. Gratis et amore Dei bella, bella, bella Collin.

Wholeman, Benjamin Richard—born March 27, 1803—bapt. 22—by same—of Richard and Sarah Wholeman—Sponsors Peter Rockembau and Fibia (Phoebe?) Freedman. Lined out.

Ferguson, Magdalen—aged 17 years—bapt. 22—by same—of John and Rachel Ferguson—Sponsors Digue Richal and Mary Ellen Seneschal Lined out.

—, Amatus (vulgar Aimé Baptist—born Oct. 23, 1802—bapt. 30—by same—of Amati Baptist and Hately Margaret—Sponsor (Rev.) William Elling. Lined out.

Honeker, Susanna—born May 26—bapt. 26—by same—of Joseph and Catharine Honeker—Sponsor (Rev.) William Elling.

1803—June.

Sodier, Christina—born May 17, bapt. June 4—by same—of Charles.⁷ Antwerpiens and Mary Josephine Ligaux Kamurensis Sodier—Sponsor (Rev.) William Elling. Gratis.

Lechler, Anthony—born May 24—bapt. 4—by same—of George and Catharine Sheel Lechler—Sponsors (Rev.) William Elling and Anna Henery, sister of Catharine Sheel.

—, John Charles—born 3—bapt. 5—by same—of Charles Michael and Frances Elizabeth—Sponsors John Baptist and Mary Agnes Devernois.

⁷ Antwerpiens and Kamurensis written over Sodier and Ligaux respectively—Adjectives of place of birth evidently.

- , John—born 7—bapt. 7—by same—of John Baptist and Mary Louisa—Sponsors (Rev.) William Elling and Johana Laurence.
- Morin, Mary Margaret—born April 20—bapt. 10—by same—of Peter and Mary Anna Victoria Armaignat Morin—Sponsors John Andrew Barbaroux Senior—vice sponsor Louis Alexander Lubin and Mary Louisa Lamaignere—vice sponsor Mary Margaret Estur.
- , John—born June 17, 1802—bapt. 12—by same—of Genti. . . and Theresa—Sponsors Charles and Elsula (Ersula).
- Dubosque, William Adam—born Feb. 14, 1803—bapt. 12—by same—of Henry and Maria Sophia Madeline Dubosque—Sponsors William Wilson and Margaret Adam.
- Lanzinger, William—born Jan. 30, 1803—bapt. 15—by same—of Nicholas and Anna Mary Lanzinger—Sponsors Adam and Margaret Primer. Gratis.

1803—July.

- Payern, Francis Stephen—born June 20,—bapt. July 3, 1803—by same—of Francis and Anna L'ariol Payern—Sponsors Etienne or Stephen Legen and Mary L'ariol.
- Tessier, Susanna Elis or Elizabeth—born Aug. 13, 1802—bapt. 3—by same—of Peter and Mary Ferry Tessier—Sponsors John and Angelica Rouse.
- Mayrose, Louis Thomas—born Jan. 16, 1803—bapt. 5—by same—of Herman and Catharine Was Mayrose—Sponsors Light Thomson, Sarah Dow and (Rev.) William Elling.
- ⁸ —, Elizabeth,—nata circiter 28 abhinc annis filia Francisci et Francisca—Sponsors —
- , Eustasie—born April 15, 1803—bapt. 10—by same—of John Baptist and Constance—Sponsors Michael Lavoie and Saccoda.
- Smith, Elisabeth—born Dec. 25, 1802—bapt. 10—by same—of Gourni and Mary Davi Smith—Sponsors (Rev.) William Elling and Mary Berin.
- , Edmund Saint Louis—born June 18, 1803—bapt. 12—by same—of Charles and Mary Josephine—Sponsors St. Germain and Mary Sophia. desire le 20 Martii.
- Heart (Hart?), George Washington—born Dec. 2, 1802—bapt. 14—by same—of Philip and Sarah Heart—Sponsors James and Margaret Cornely (Connely).
- Lapierre, Mary Anna—born Jan. 3, 1802—bapt. 16—by same—of Louis and Sophia Lapierre—Sponsors Briseul and Mary Anna Lapierre.
- Lapierre, Mary Antoinette—born Feb. 3, 1803—bapt. 16—by same—of same parents—Sponsors Charles Augustus Theodore Paris and Mary Antoinette Dash or Dage.

⁸ This entry is not numbered and has been crossed out.

- Victor, Mary Elizabeth—born 3—bapt. 17—by same—of Jean and Edsu Victor—Sponsors Louis Joseph and Margaret Elizabeth.
- Victor, Jeanne Josephine—born 3—bapt. 17—by same—of same parents—Sponsors Charles Michael and Johana Josephine.
- Le Clerc, William—born 17—at 2 o'clock P.M.—bapt. 17—by same—of Charles and Jeannette Le Clerc—Sponsors William Medaye and Abigail Medayer (sic).
- Kenedy, John—born June 24, 1803—bapt. July 21—by same—of John and Saly or Sarah Kennedy—Sponsors Jacob and Margaret Primer.
- , Mary Louisa—born July 11, 1802—bapt. 24—by same—of Erau and Rosalie—Sponsors Louis Soissons and Mary Michael.
- , —, 'Six months old—bapt. 26—by same—of John Alexander and Flora—Sponsors John Michel and Mary Martha Rosalie 23. Lined out. No baptismal name given, probably slaves.
- Goldsmith, Oliver—born 23—bapt. 27—by same—of Charles and Sophia Goldsmith—Sponsor Adam Primer. Gratis. Baptized in Sutter's house near the church—died shortly after baptism.
- , John Gabriel, 18 month old—bapt. 28—by same—of Gabriel and Floretae—Sponsors John Baptist and Mary Rose 24.
- Seguin, Mary Louisa—born Feb. 1, 1803—bapt. 24—by same—of Andrew and Mary Elizabeth Ries Seguin—Sponsors John Baptist Ries and Mary Catharine Desmarie.
- Raleni, John Baptist—born Aug. 1, 1802—bapt. 31—by same—of Celestine and Sanita—Sponsors John Baptist Desiré and Mary Catharine 25.
- Jourdan, Mary—born June 23—bapt. 31—by same—of Peter and Bolly (Molly?) Jourdan—Sponsors John and Mary Pierson.

1803—August.

- Hitchcock, Daniel James—born Nov. 1, 1802—bapt. 7—by same—of Daniel James and Bridget Hitchcock (of Ireland)—Sponsors (Rev.) William Elling and Mary Davis. Gratis.
- Abbt, Michael—born July 16—bapt. July 31⁹—by same—of Michael and Eva Abbt—Sponsors (Rev.) William Elling and Sophia Bayerle.
- , Mary Rosa—born July 20, 1803—bapt. Aug. 5—of John Joseph and Jeannette—Sponsors John Saint Jaque and Mary Louisa.
- Gallacher, Louisa—born June 3, 1803—bapt. Aug. 11—by same—of Andrew and Amata Autier Gallacher—Sponsors Vital Murte Garesché and Leona Louisa Desgranges, née Massau de la Croix.
- , Caesar—born July 20, 1803—bapt. 14—by same—of John Joseph and Mary Johanna—Sponsors Ciron and Eva Freeman.

⁹ July 31 entered under August.

- Walon, John Theodore—born 4—bapt. 18—by same—of John and Mary Martha Marton Walon—Sponsors (Rev.) William Elling and Jeanne Laurence Romain, vice Antoinette Susanna Michel. Gratis.
- Ruths, Margaret—born 14—bapt. 21—by same—of Michael and Catharine Ruths—Sponsors Philip and Margaret Stump. Gratis et amore Dei.
- Ecle, Adam—born July 13, 1803—bapt. 22—by same—of John and Margaret Ecle—Sponsor (Rev.) William Elling. Gratis.
- Durang, Charlotte Elizabeth—born July 12, 1803—bapt. 14—by same—of John and Mary Durang—Sponsors Jacob Durang and Elizabeth Shon.

1803—September.

- Reichard, Margaret—born July 14, 1803—bapt. Sept. 4—by same—of John and Barbara Reichard—Sponsors Jacob and Gertrude Lanzinger. Gratis.
- Howel, Susanna—born March 11, 1803—bapt. 4—by same—of Charles and Margaret Howel—Sponsors George and Mary Anna Berman. Gratis.
- , Mary Frances—sex septimanis ab hinc nata—bapt. 4—by same—of John and Mary—Sponsors Benjamin Charles and Mary Louisa.
- Mayberry, Elizabeth—sex septimanis elapso die Sabbathi nata—bapt. 6, by same—of Jacob and Anna Ashby Mayberry—Sponsor Mary M'Carten.
- Noel, Andrew—born May 17, 1803—bapt. 11—by same—of Andrew and Laura Noel—Sponsors Evaristus Germain and Felicita Huiliée.
- Kod-Kewiez, Elizabeth Louisa Adele—born June 18, 1794—bapt. 13—by same—of Louis and Anna Louisa Beckman Kod-Kewiez deceased—Sponsors Pater le Barbier du Plessis and Sophia Adele le Barbier du Plessis, wife of John Du Barry.
- Carron, Frances Catherine—born Sept. 9, 1802—bapt. 11—by same—of Peter and Rosa Durantou Carron—Sponsors Francis Nobleau and Mary Magdalene Lanzinger. Gratis.
- Nobleau, Mary Rosa—born July 22, 1802—bapt. 11—by same—of Francis and Magdalen Nobleau—Sponsors Peter Carron and Rosa Durantou. Gratis.
- Yack, John Jodocus—born 7—bapt. 18—by same—of Amand and Catharine Yack—Sponsors John Jodocus and Mary Westphal.
- , John Baptist Philip—born July 21, 1803—bapt. 18—by same—of John Philip and Julia—Sponsors John Baptist and Annetta.
- Schumacher, Elizabeth—born 3—bapt. 18—by same—of Chriatian and Elizabeth Shumacher—Sponsors John and Elizabeth Fricker.
- Boys (Bois?), Isabella—nata 18^{va} duabus septimanis—bapt. 21—by same—of John and Isabella Boys—Sponsors Henry McCafferty and Louisa Rouse. Gratis.

- Graeber, Anna Mary—born April 21, 1803—bapt. 25—by same—of David and Anna Mary Graeber—Sponsor (Rev.) William Elling Gratis.
- Laguel, William Adolph—born June 3, 1802—bapt. 25—by same—of John Francis and Petronilla Deschamb Laguel—Sponsors Justus Nartigue and Fanny Nartigue.
- Speckennagel, Catharine Sophia—born 3—bapt. 25—by same—of William and Catharine Speckennagel—Sponsors Jacob and Catharine Oellers.
- , Benjamin—born triginta annorum—niger—bapt. Oct. 9—by same—of Gaufoila (Guilford?) and Angelica—Sponsors John Charles and Mary Clef.
- Nicola, Hippolyte Peter—born Sept. 22, 1803—bapt. Oct. 16—by same—of Peter and Catharine Rudolph Nichola—Sponsors Joseph Berniere and Frances Robbin.
- Riegel, Simon Anthony—born Oct. 5.—bapt. 13—by same—of Anthony and Barbara Riegel—Sponsors George Ludwig, William Mathieu and (Rev.) William Elling. Gratis.
- Vallée, Francis Peter Dominic—born Nov. 12, 1802—bapt. 16—by same—of Francis Dominic and Elizabeth Lawfferty (Lafferty?) Vallée—Sponsors Peter and Mary Walter. Gratis.
- , John Joseph—born Jan. 7, 1803—bapt. 16—by same—of Peter and Mary Louisa—Sponsors John Joseph and Rosalie.
- Jacobson, Matthew Sebastian—born Sept. 4, 1803—bapt. 16—by same—of Matthew and Abigail Jacobson—Sponsors Lambert and Susanna Von Feldhofer.
- , Mary Louisa triginta annis nata—bapt. 30—by same—of unknown parents—Sponsors St. John Baptist and Mary Rosille.
- , Caroline—15^{ta} Octobri 22 mensibus nata—bapt. 30—by same—of unknown parents—Sponsors Stephen Lucetti and Anna Boscio.

1803—November.

- , John Louis—aged 24 years—bapt. Nov. 6, by same—of unknown parents—Sponsors John Louis and Felicita.
- Ferguson, Michael—die septima huius natus fuit sex mens.—bapt. Nov. 13—by same—of Terence and Mary Ferguson—Sponsors John Mulawin and Jane Canelli.
- Krebel, Henrietta Louisa—born Oct. 19, 1803—bapt. 13—by same—of Matthew and Mary Anna Krebel—Sponsors (Rev.) William Elling, Heinrich and Henrietta Louisa Hildewerth.
- Münzer, Elizabeth—born Sept. 14, 1803—bapt. 13—by same—of George and Fanae (Fanny?) Münzer—Sponsors (Rev.) William Elling and Margaret Münzer.
- , Victoria—6^{ta} Nov. 1803 undecim mensibus nata—bapt. 19—by same—of unknown father and Victoria—Sponsors Pierre Prosper Rouanez and Victoria de Buson.

- , Mary Adelaide—aged 30 years—bapt. 19—by same—parents' names unknown—Sponsors Peter Louis and Elizabeth.
- Renout, Johana Mary Eugenia—born Nov. 6, 1803—bapt. 19—by same—child of Regina Maria Eugenia Renout and John Augustine Bousquet⁸—Sponsors were Francis Fournier Rostain and Joanna Barbara Monges.
- Clarence, Callistus—novem mensibus et una die hodie 27^{ta} November natus—bapt. Nov. 27—by same—of Calistus Clarence and Bellaine Clarence—Sponsors Valcourt and Elizabeth.
- , St. Francois—born Oct. 25, 1803—bapt. 27—by same—of John Jacob and Mary Rose—Sponsors Henry Dupin and St. Francois (no family name, apparently).
- Allbrinck, Jacob—born Sept. 29, 1803—bapt. 27—by same—of Henry and Mary Allbrinck—Sponsors Jacob and Elizabeth Schmit.
- , John Peter—30 years old—bapt. 27—by same—of unknown parents—Sponsors John Louis and Jeanne Margaret.
- , John Philip—bapt. 27—son of Anthony and Linda—Sponsors same as above.
- , Aimée—Duabus Sept. nata hodie 27 Nov.—bapt. 27—by same—of Peter Louis and Mary Martha—Sponsors John Baptist Fortuné and Helena.
- Thomasetti, Edward—born Sept. 30—bapt. Nov. 27—by same—of John and Catharine Thomasetti—Sponsors (Rev.) William Elling and Edward and Margaret Bombar.

1803—December.

- de Rosieres, Mary Elizabeth Epicharis—born Oct. 29, 1803—bapt. Dec. 2—by same—filia Nobelissimi viri Ludovici Clement liberi Baronis de Rosieres and Justina Marie Antoinette Raby du Maureau proprietarius statuum et inhabitans Insula St. Dominici—Sponsors Bernard Justin John Mary Raby du Maureau and Mary Elizabeth de Rousselet, widow of Raby. femme Raby.*
- Miller, George—baptized by John Carroll, Bishop of Baltimore.
- Miller, Julia.
- Miller, Mary, December 8, 1803.

After an incomplete entry crossed out the following entry is made: Miller, Georgius natus 13 mensibus 15^{ta} Dembris h. a. 1804: Juliana Octo añ nata 2^{da} Aprilis h. a. 1804: Maria 6 annis 23 May, proles

⁸ It appears from the entry here that the child retains the family name of the mother—Father Elling has entered the child "legitimate"—with no other explanation of the entry which is not clear as it stands.

* Not clear, notwithstanding the mixture of French, Latin and English symbols.

Georgii Miller et Margaritae Miller, conjugum baptizatae per Joannem Carroll Episcopum. Sponsor Wilhelmus Elling.

Du Pont de Gauthé (Gault) Peter Henry Francis—born Aug. 20, 1789—bapt. 8—by Father Elling—child of Peter Henry and Mary Catharine Elizabeth Vienot de Veau blanc Du Pont de Gauthé (Gault) refugii ad hoc territorium—Sponsors Francis Breuil Jr., and Claire Angelica Bory (Borie?) Brunelet, represented by Adelaide de Sevré.

—, Mary Josephine—born Dec. 25, 1802—bapt. 8—by same—of George and Mici—Sponsors St. Francis du Pain and Mary Joseph. 20 Mart. recherche.

Breuil, Mary Rosa—24 years old—baptized 7—by same—of ——— Breuil and Juliata—Sponsors John Baptist and Mary Roset.

Jacobs, George Louis—prox. die Martis sex mensibus natus—bapt. 16—by same—of Peter and Elizabeth Jacobs—Sponsors (Rev.) William Elling, George Ludwig Creider and Anna Margaret Stretin married.

Lentor, Henrietta Clementine—born Oct. 19, 1803—bapt. 20—by same—of Henry and Antoinette Victoire Lentor—Sponsors John Mathieu and Josephine Clementine.

Cooper, Mary Anna—bapt. 27—by same—of Conrad and Johanna Cooper—Sponsors John Diefenbach and wife. Gratis um Gotten willen.

Murphy, Helena—born Dec. 27—bapt. 29—by same—of Michael and Catharine Murphy—Sponsors John Meadland (Maitland?) and Catharine Reiser.

1804—January.

Bugard, Louise—born Dec. 15, 1803—bapt. Jan. 2, 1803 [1804]—by Rev. William Elling—of Thomas and Helena Ludwig Bugard—Sponsors Sarah Lownsberry olim serva Anthony Grose.

Maghet, William John—born Dec. 3, 1803—bapt. 6, by same—of John and Elizabeth Maghey—Sponsors Anna Thompson and Charles Peter.

Lewis, Catharine Veronica—born 9—bapt. 11—by same—of Sophia Windington negress and John Lewis—Sponsors (Rev.) William Elling and Veronica Derbely.

Water, James—born Dec. 18, 1803—bapt. 15—by same—of John and Elizabeth Klein Waters—Sponsors James Putisein and Anti Marcon. Gratis.

Baldwin, Anna Mary—born Nov. 9, 1803—bapt. 15—by same—of John and Catharine Baldwin—Sponsors Martin Keffer and Anna Maria Keffer.

Benard, Andrew—born Aug. 17, 1803—bapt. 15—by same of Matthew and Sarah Benard—Sponsors Andrew Lewis and Mary Boreas.

Chaudron, Rose Victoria Lainée—born Oct. 30, 1800—bapt. 15—by same—of Simon, negotiant of this city Philadelphia and Genevieve Jeanne

Stollenwerk Chaudron—Sponsors Pierre Gosselin de Meurant, à Bordeaux, grand uncle to the infant, represented by Louis Martin, negociant of this city, and Rose Gosselin maternal grandaunt of the infant, represented by Victoria George, of this city. Gratis.

Chaudron, Victoirie—born Sept. 20, 1803—bapt. 15—by same—of same parents—Sponsors Pierre Eduard Chaudron, son frere ainée, and Victoria George.

Fatio, Louis Charles Francis—born Nov. 2, 1803—bapt. 16—by same—of Philip. and Mary Theresa Le Maigre Fatio—Sponsors Francis Breuil and Catharine Eugenia Liemans femme Breuil.

Lambert, Mary Anna—born Nov. 27, 1803—bapt. 18—by same—of Peter and Rachel Ferguson Lambert—Sponsors Jacob Malenfant and Margaret Du Luc Blanchard.

Kelly, James—born 3—bapt. 24—by same—of Hugh and Mary Kelly—Sponsors Peter Ancora and Louisa Oellers.

1804—February.

—, Mary Jeanne—born Dec. 15, 1803—bapt. Feb. 6—by same—of Charles and Arsanian—Sponsors Christopher Lenton and Mary Catharine.

Hueber, Elizabeth—born Jan. 13—bapt. 6—by same—of Jacob and Catharine Hueber—Sponsors Joseph and Elizabeth Greedner.

Sauerwald, Jacob—born Jan. 20—bapt. 9—by same—of John and Margaret Sauerwald—Sponsors (Rev.) William Elling, Jacob and Catharine Tade.

Kneil, Margaret—born Jan. 4—bapt. 12—by same—of Philip and Elizabeth Kneil—Sponsors Nicholas and Margaret Fricker.

Dumas, Elias—born Jan. 26—bapt. 19—by same—of John Francis and Abigail Dumas—Sponsors Elias Dumas, represented by John William Fousat¹ and Anna Piage.

1804—March.

Dauyé, Mary Josephine—born Jan. 4—bapt. March 1—by same—of Joseph and Mary Josephine Près Dauyé—Sponsors Joseph Padillon and Mary Louisa.

Viaux, Louis William—born May 5, 1803—bapt. March 10, 1803 [1804]—by same—of Benjamin and Mary Magdalen Viaux—Sponsors Louis Le Roux and Madeleine Viaux.

Hoffman, John—born Dec. 25, 1803—bapt. 15—by same—of Caspar and Sarah Hoffman—Sponsor (Rev.) William Elling.

Horn, Gerhard—born 1—bapt. 18—by same—of Gerhard Christian and Catharine Horn—Sponsors Christian and Christian Held. Gratis.

Shorty, John—born Dec. 30, 1803—bapt. 29—by same—of Sebastian and Jeannette Shorty—Sponsors (Rev.) William Elling and Elizabeth Bastian.

¹ Signed Foussatt.

1804—April.

- Jacobs, Peter—born Dec. 10, 1803—bapt. April 1—by same—of Peter and Mela Jacobs—Sponsors Pierre Robert and Frances Rubin.
- Sharp, John William—born March 8—bapt. April 1—by same—of Joseph and Mary Elizabeth Sharp—Sponsors John and Catharine Strunck.
- Janson, Henrietta—born Dec. 7, 1802—bapt. 1—by same—of Peter and Mary Janson—Sponsors Pierre and Mary de Breuil.
- Cadis, John Baptist—born Nov. 25, 1803—bapt. 3—by same—of John Baptist and Catharine Cadis—Sponsors Mary Burnis and Jeanne Barain.
- Micquet, Mary Frances—born Dec. 16, 1800—bapt. 7—by same—of Francis and Catharine Moreau Micquet—Sponsors Francis Breuil and Mary Catharine Elizabeth du Pont de Gault.
- , Saint Jaque—born Feb. 14—bapt. 8—by same—of John Joseph and Mary Louisa—Sponsors St. George and Mary Elizabeth.
- Mathieu, Mary—born Feb. 8—bapt. 8—by same—of Amand and Angelica Rouse Mathieu—Sponsors Peter Navare and Louisa Rouse.
- , Mary Josephine—born 6—bapt. 8—septem annis nata hodie—by same—of William and Henrietta Theresa—Sponsors Stephen La Mere and Mary Josephine.
- , Mary Louisa—viginti annorum—bapt. 8—by same—of Deresini and Fanny—Sponsors Timothy Zephphir and Mary Theresa.
- Fox, Susanna—born Feb. 8, bapt. 1—by same—of Michael and Mary Fox—Sponsors Peter and Susan Shade.
- Repplier, Charles Anthony Sebastian—born March 26—bapt. 3—by same—of John George and Catharine Repplier—Sponsors Sebastian and John Allgeyer.
- Renaud, Joseph Clarus—born Sept. 14, 1804 (error for 1803?)—bapt. 8—by same—of Francis Clari and Mary Renaud—Sponsors Joseph Roset and Frances Nerau.
- Merzinger, Mary Anna—born Jan. 2—decem septimanis nata elapso die Feria sexta—bapt. 15—by same—of John and Anna Merzinger—Sponsors Henry Strubel and Elizabeth Regimentier.
- Porter, Mary—born Mar. 24—bapt. 22—by same—of Alexander and Catharine Porter—Sponsors Michael and Mary Fox. Gratis.
- , John Joseph—born Feb. 24—hodie duobus mensibus natus—bapt. 24—by same—of John Joseph and Lucia La Flamande—Sponsors Pierre Hippolite and Mary Catharine.
- Aymé, Francis Stephen Mary—born Dec. 11, 1803—bapt. 28—of Francis Samuel and Charlotte Felicita Guyot Aymé—Sponsors Stephen John Guieu and Mary Anna Aymé, represented by Mary Claudia Laura Despaigne Grulau.
- de Campion, Sarah Anna—born Feb. 29, 1803—bapt. 29—by same—of Francis and Elizabeth Miller de Campion—Sponsors Nicholas Leger and Frances Robert.

- , Joseph—*aetatis circiter triginta annorum*—bapt. 20—by same—of unknown parents—Sponsors John Louis and Mary Louisa.
- , Michael—two years and two months old—bapt. 29 by same—of John Baptist and Fanny—Sponsors Charles and Helena St. Jaque.

1804—May.

- Sauerwald, George—eight months old—bapt. May 1—by same—of Anthony and Anna Sauerwald—Sponsor (Rev.) William Elling. Gratis.
- , Frances Anna—aged about 13 years—bapt. 2—by same—of unknown parents—Sponsors Joseph Robert Eustache and Mary Frances Mouton Bunel.
- Beckley, Mary—born July 1, 1803—bapt. 6—by same—of John and Rachel Beckley—Sponsors Martin Peinson and Mary Josephine.
- , Victor Joseph—born — bapt. 13—by same—of Joseph Pompé and Esther Evans—Sponsors Henry Victor Jean Baptist and Mary Louisa.
- Conier, Raymond—born Oct. 8, 1800—bapt. 13—by same—of Peter and Lydia Conier—Sponsors Raymund Morris and Mary Louisa Houward (Gouard). Gourard written over—Twin.
- Conier, Elizabeth—born same—bapt. same—by same—of same parents—Sponsors Peter Renaud and Elizabeth Balon.
- , Mary Louisa—*viginti tribus annis nata*—bapt. 19—by same—of unknown parents—Sponsors Toussaint William and Mary Viaux.
- Tanguy, John Peter—born 2—bapt. 20—by same—of Jean and Catharine Robin Tanguy—Sponsors Peter Anthony Tanguy and Frances Robin. Gratis.
- , Mary Theresa—born July 30, 1803—bapt. 24—by same—of John Peter and Diana—Sponsors Michael Lagois and Mary Theresa.
- Finckler, Salomon—born April 5—bapt. 26—by same—of George and Margaret Finckler—Sponsors (Rev.) William Elling—and Anna Winter. Gratis.
- Dougherty, Daniel—born 14—bapt. 26—by same—of Daniel and Mary Dougherty—Sponsors Michael Keever and Mary Wilkison. Gratis.
- Mitchel, Elizabeth—born Nov. 28, 1803—bapt. 28—by same—of Robert and Sarah Mitchel—Sponsors Ludwig and Peggy Waine. Gratis.
- , Charles Scipio Peter—born Sept. 20, 1803—bapt. 29—by same—of Peter Scipio and Regina—Sponsors Charles Michael and Mary.
- Grosberry, Catharine—born 18—bapt. 31—by same—of — Grosberry and Catharine Grosberry—Sponsors (Rev.) William Elling and Margaret Heydel. Gratis.
- Bastian, Anthony—born Apr. 3—bapt. 31—by same—of Joseph and Mary Elizabeth Bastian—Sponsors Joseph Bastian and Mary Elizabeth Schneider.

Darius, Felicita—born Jan. 14—bapt. 29—by same—of John and Diesinoe Darius—Sponsors Felix Paterae and Mary Beautose or Batose.

1804—June.

Grandprés, Louis—born April (23)²—bapt. June 4—by same—of Du Dieu and Julia Grandprés—Sponsors (Rev.) William Elling and Justina.

Hansort, Elizabeth—born May 18—(tribus septimanis die 8va Junii)—bapt. June 9—by same—of Hugh and Dorothy Hornungin Hanson—Sponsors (Rev.) William Elling and Rose McGore.

—, Jaque Etienne—born Apr. 29—bapt. 10—by same—of John Magloire and Mary Genevieve—Sponsors Jaque Etienne and Mary Grais. Gratis.

Marette, John Lucian—born Nov. 16, 1803, at Sandy Hook—bapt. 13—by same—child of Louis Marette and Rosa Gauthier—Sponsors John Claude Sulauze and Susan Rosa Bauvau (Beauveau).

Sterling, Mary Frances—born Aug. 1, 1803—bapt. 16—by same—of Augustine and Mary Johanna Luci Sterling—Sponsors William Linch and Mary Frances La Fite.

Marineau, Mary Angelica—born April 6—bapt. 18—by same—of Michael and Mary Marineau—Sponsors William Carr and Angelica Pescay. Gratis.

Colloniac, Emilia—born 7—bapt. 24—by same—of John and Mary Colloniac—Sponsors Joseph Raushé and Emilia Bellon. Middle Alley.

—, Louis Michael—born March 21—bapt. 28—by same—of Michael and Lucille—Sponsors St. Louis and Mary Louisa.

Haubois, Pierre August Thimoleon—born May 28—bapt. 28—by same—of Pierre and Julia Leguille Haubois—Sponsors Louis Cany and Mary Ratshiler.

1804—July.

—, Veronica, aged about 28 years—bapt. July 1—by same—of unknown parents—Sponsors John Pierre and Mary Frances Amelia.

Robbins, Henry Edward John—born June 24—bapt. 8—by same—of William and Salome Horn Robbins—Sponsors Charles Cany and Christina Horn.

—, Louis—one year old—bapt. June 1—by same—of Charles Joseph and Mary—Sponsors St. Germain and Sophia.

Dubosq, Louis—born May 8—bapt. July 11—by same—child of Henry Dubosq and Mary Bauveau—Sponsors Pierre Pinau and Amelia Herins.³

Whole, Bella (Isabella?)—quinque mensibus hodie 17ma Julii 1804 nata—bapt. 19—of unknown parents—by same—Sponsor Mary McCartney. Gratis.

² Edges of the paper are so torn and blotted as to be scarcely legible.

³ *Vide* 12 Jun., 1803—note in the original.

- McCartney, —, elapsa die Lunae septimanus natus—bapt. 17—by same—son of Barnaby and Mary McCartney—Sponsor Rose McGore. Gratis.
- , Genevieve—hodie tribus mensibus nata—bapt. 28—by same—of John and Florence—Sponsors St. Edward and Louisa Anna. Gratis.
- Des Fontaines, Johana Josephine—born May 19, 1803, au Cap de St. Domingo—bapt. 28—by same—of St. Hubert and Mary Clementine (widow of Gadra) Des Fontaines—Sponsors Joseph Peter Berard and Jeanne Catharine Gadra.
- Lanzinger, Joseph—born 7—bapt. 29—by same—of Jacob and Gertrude Lanzinger—Sponsors Philip Strunck and Catharine Lanzinger. Gratis.
- , John—natus 45 annis ab hinc—bapt. 29—by same—of Thomas and Susan—Sponsors John Toussaint and Sabilla Miller.

1804—August.

- Carpenter, Elizabeth—die 5^{ta} July quatuor ab hinc annis nata fuit—bapt. Aug. 5—by same—of Jacob and Susan Carpenter—Sponsors Peter and Olive Ribauete.
- McGivern, Mary—born 6—bapt. 9—by same—of Patrick and Anna Méron McGivern—Sponsors Bernard and Margaret O'Donel.
- Dubosq, Mary Margaret Frances Lucille—born Feb. 21—bapt. 9—by same—of William and Mary Frances Trochon de Lauriere Dubosq—Sponsors Charles L'Augiet D'Alté and Mary Louisa Lucille Metivier Dalté representantes Mary Margaret Frances Dubosq, wife of Bernard Du Maine incola civitatis dicta, Baigne St. Ange and John Marche of Baltimore.
- Gig, Mary—born Aug. 30, 1803—bapt. 11—by same—of Augustine and Frances Couzy Gig—Sponsors Peter Robin and Margaret Gig.
- Martin, Joseph—born May 19, 1802—bapt. 22—by same—of Jacob and Sarah Martin—Sponsors (Rev.) William Elling and Elizabeth Rohrman.
- Martin, Elizabeth—born July 17, 1803—bapt. 22—by same—of same parents—Sponsors same.
- Cherubin, St. Jean Adam—born Jan. 16—bapt. 24—by same—of Francis and Mary Louisa Cherubin—Sponsors St. John Encar and Mary Noel.
- King, John—born June 12, 1803—bapt. 25—by same—of Joseph and Anna Mary King—Sponsors (Rev.) William Elling and Ursula Camelow.
- Dumas, Clara—born Jan. 25—bapt. 26—by same—of Joseph and Melanie Haequiy Dumas—Sponsors Joseph Jongy and Mary Frances La Fite.
- Vauttier, Louis—born May 2—bapt. 28—by same—of Dominic and Mary Louise Delettie Vauttier—Sponsors Louis and Margaret Crousillat.
- Verdier, Lydia Louisa—born Sept. 26, 1794—bapt. 30—by same—of John Baptist Verdier, native of Bordeaux, France olim Capitaneus armatae Statuum Unitoru tempore Revolutionis et Praepositus Marce Schallatus de Port de Pain, insulae San Domingo modo incola Phila-

delphiae and Phillippae Taylor Verdier—Sponsors Simon Chaudron and Rachel Dabadie.

Verdier, John Baptist—born June 18, 1796—bapt. 30—by same—of same parents—Sponsors Peter Nairac and Rebecca Taylor.

1804—September.

Verdier, Edward—born Sept. 15, 1800—bapt. Sept. 9—by same—of same parents—Sponsors John Baptist Verdier, Jr., and Louisa Lydia Verdier.

Verdier, Francis—born Jan. 22, 1804—bapt. 9—by same—of same parents—Sponsors John Baptist Verdier, Jr. and Louisa Lydia Verdier.

—, Mary Margaret—born Sept. 3, 1803—bapt. 11—by same—of Charles Peter and Felicita—Sponsors Charles Cherubin and Mary Margaret.

del Breuil, Felicita—duobus annis cum tribus mensibus hodie nata—bapt. 12—by same—of Maxelinus and Victoria Noviale del Breuil—Sponsors Joseph Barbancourt and Felicita Aulié.

Boarman, William—born —, bapt. 13—by same—child of William Boarman and Elizabeth Nadler—Sponsors (Rev.) William Elling and Mary Creisherin.

Johnson, John—born Aug. 11—bapt. 16—by same—of Richard and Rosalie Johnson—Sponsors John Baptist and Mary Lucille.

Brown, Elizabeth and Henry—*aetatis trium annorum die 7ma* March 1804—bapt. 18—by same—of Henry and Catherine Brown—Sponsors (Rev.) William Elling and Mary Rose McGorin. *Gratis uterque.*

Maxfield, Esther Williams—17 years old—bapt. 23—by same—of Peter Maxfield and Rachel Warmisly—Sponsors Bernard Boubete and Louisa Helena.

Bauman, Mary—born Sept. 16—bapt. 30—by same—of Charles and Salome Bauman—Sponsors Mary and Nicholas Hookey.

1804—October.

Mayer, Sarah—born June 21—bapt. Oct. 7—by same—of Peter and Mary Mayer—Sponsors Jacob and Mary Magdalen Shillingsfort.

Klein, Salome—born Aug. 8—bapt. Oct. 8—by same—of John and Catharine Klein—Sponsors (Rev.) William Elling and Anna Witten.

—, Peter Joseph—tribus annis hodie natus—bapt. Oct. 13—by same—of John and Mary Frances—Sponsors Peter and Mary Johana.

—, Mary Jeanne—born Sept. 25—bapt. 14—by same—of Peter and Frances—Sponsors Louis and Mary Johana.

—, Elizabeth—born Sept. 12—bapt. 14—by same—of Joseph and Elizabeth—Sponsors John Peter and Margaret.

Fricker, Joseph—born 1—bapt. 14—by same—of Nicholas and Margaret Fricker—Sponsors Joseph, Sr. and Elizabeth Fricker.

—, Mary Louisa—aged 4 months—bapt. 15—by same—of John and Charlotte—Sponsors Frederick and Mary Joseph.

- Smith, Mary Frances—2 months and three days old—bapt. 21—by same—
—of David and Helen Smith—Sponsors John Lawrence and Fanny.
- Houard, Adelaide Frances—born May 28, 1803—bapt. 21—by same—of
Louis and Mary Margaret Gattier Houard—Sponsors Peter Berauld
and Frances Bonneuil.
- , John Joseph—born June 12, 1803—bapt. 22—by same—of John
Julieti and Elizabeth—Sponsors John Joseph and Mary Josepha.
- Le Blanc, Niertin—born 4—bapt. 27—by same—of Augustine and
Alciera Le Blanc—Sponsors Peter Pinau and Mary Chilotere
Remosin. (Signed Remoussin.)
- Ruffner, John Leonard—born 23—bapt. 28—by same—of Anthony and
Salome Ruffner—Sponsors John Leonard and Mary Diefenbach.
- Russel, Mary Louisa—seven months old—bapt. 28—by same—of Henry
and Catharine Russel—Sponsors Caesar and Mary Louisa.

1804—November.

- Clark, William—Tredecim annis natus die 9^{na} Maii hujus anni—bapt.
Nov. 4—by same—of Andrew and Elizabeth Clark—Sponsors (Rev.)
William Elling and Catharine Darbelin.
- Hilbrun, Margaret—born 5—bapt. 6—by same—of — [name left blank]
and Eva Hilbrum, married—Sponsor Christina Horn. Gratis—um
Gottes willen.
- Johns, Wilhelmina—eight years old on April 15, 1804—bapt. 18—by
same—of George and Susan Johns—Sponsor Henry de Boure. Gratis.
- Berard, Abraham Mary Joseph—born Oct. 25—bapt. 16—by same—of
Joseph Peter and Mary Theresa Potele Berard—Sponsors Abraham
Golden and Elizabeth Berard. Gratis.
- Ardley, Samuel Charles—born July 29—bapt. 19—by same—of Robert
Alexander and Mary Josephine Trouvé Ardley—Sponsors Peter
Arnaud De Saa and Mary Johana Condemine La Roche.
- Latil, Josephine Frances—born April 24—bapt. 21—by same—of Joseph
Latil and Mary Louisa Fillete Latil—Sponsors Francis Breuil and
Anna Josephine Joyeuse Hamon. Patris nomen Flemming Latil.⁴
- , Michael—born 3—bapt. 23—by same—of William and Mary Louisa
—Sponsors Michael and Mary.
- Ducoing, Louisa—born April 3—bapt. 26—by same—of John and Salome
Buckley Ducoing—Sponsors John Baptist Bernadou and Hannah
Buckley.
- Nicholson, Anna—born Oct. 18—bapt. 27—by same—of Patrick and
Mary Forbes Nicholson—Sponsors (Rev.) William Elling and
Mary Foy.

⁴ See 10 May, 1802 where the father's name is given as Joseph Flemming Latil.

1804—December.

- , Mary Catharine, twenty-two years old to-day—bapt. Dec. 3—
by same—of Sam and Johana—Sponsors Mary Theresa and Pierre
Alard.
- Klemer, Jacob—born Oct. 29—bapt. 5—by same—of Christian and
Catharine Bocker Klemer—Sponsors Nicholas and Peggy Fricker.⁵
- Hess, John Leopold—born 4—bapt. 9—by same—of Arnold and Mary
Margaret Coleman Hess—Sponsors Leopold Rudolph and Mary
Gerdraud Yerky.
- Peters, Augustus—born Oct. 6—bapt. 17—by same—of John Baptist and
Louisa Barron Peters—Sponsors John Slatter and Rebecca Barron.
- Witten, Anna Magdalen—born Nov. 11, bapt. 23—by same—of Jacob
and Anna Witten—Sponsor Rosa McGerry.
- Nugent, Johana—born Sept. 19—bapt. 23—by same—of George and
Frances Nugent—Sponsors Jacob and Johana Jolly.
Cinquieme sud No. 122 entre Pine and Lombard.
- Brown, John—born 8—bapt. 25—by same—of John and Susan Walten
Brown—Sponsors John Nagel and Catharine Yoecks.
- Nox (Knox?) Edward—born May 27—bapt. 6—by same—of John and
Hannah Williamson Nox—Sponsors John Midling and Elizabeth
Sweeny.
- Hotch, Mary Ann—born Nov. 25—bapt. 25—by same—of Joseph and
Ellen Hotch—Sponsors John Eichenberger and Fanny Eychenberger.
Gratis.
- Didier, John Joseph—born Nov. 7—bapt. 25—by same—of Joseph and
Rosa Didier—Sponsors Nancy McFaden and Jean Pierre Aubert.

⁵ I find the word "Montua" written at end of entry, and in front
of entry "per errorem inter lineatum fuit." F. X. R.

HISTORICAL NOTES

In July of this present year, the AMERICAN CATHOLIC HISTORICAL SOCIETY celebrates the fortieth anniversary of its foundation. The object of the Society has been from the outset: (a) the preservation and publication of Catholic American historical books and documents; (b) the investigation of Catholic American history; (c) the development of interest in Catholic historical research; and (d) the collection and preservation of a library in connection therewith. One wonders whether or not the little group of scholars who met in July, 1884, to found the Society realized at the time the enormous task they had set for themselves. The Church in the United States had seen one hundred years of organized hierarchical life by that time; and back beyond the year 1784, when Father John Carroll was appointed first Prefect-Apostolic of the American Church, there stretched almost three centuries of Catholic life and activity in what is now the United States. How faithfully the founders and their successors have labored in the field as originally surveyed can best be seen in the splendid collection of the quarterly RECORDS of the Society. Scarcely any aspect of of American Catholic history from 1492 down to our own days has been neglected.

* * * *

Forty years is a long time in the history of any scientific or literary institution; and no one interested in the progress of careful and accurate historical study of the Church in the United States can look at the recently published *Index* of the RECORDS without a thrill of pride in the students who have contributed to the thirty-one volumes (1886-1920) of the Society's official magazine. Examples of the value of such an *Index* can be taken from almost any page. One

interested, for instance, in the romantic, albeit tragic, history of the earliest Trappists in this country, by turning to the name *Dunand*, will find directions as follows:

DUNAND, Fr. Marie Joseph, Trappist, arrives at Pottinger's Creek, Ky., 1, 99; head of community on Casey Creek, 100; visits St. Louis and does good missionary work there, 103; takes up such work, 105, 106; the only Trappist left in America, 1815-1820, 116; Epistle or Dairy of, 26, 328-346; 27, 45-64; from France to Kentucky via Baltimore and Ohio, 1805, 26, 328-331; Casey Creek in 1805, 331; through southern Illinois to St. Louis, 332; the newcomers to this town a bad lot, 333-334; Christmas, 1806, 334-335; thrilling experiences on way back, 335-338; with the savages on the Mississippi, 338-340; debauchery rampant, 340-341; encounter with Protestant ministers in St. Louis prison, 341-342; hardships of Upper Louisiana (Missouri), 342-343; tact wins the day over a negligent Catholic, 343-344; three impenitents and their fate, 342-346; Mr. Tucker, head of a good Catholic family not seeing a priest for seventeen years, inspires building of a church, 27, 45-48; the monk makes converts there, 48; induces Bp. Du Bourg to found a seminary, 49-50; the new community fruitful in vocations, 50-51; founds a church at Dardene (Darden, Tenn.), 51; an extraordinary incident, 51-52; his Indian missions, 52-55; whites more inhuman than Indians, 55-56; Indian customs, 57; success at an Indian Reservation, 57-60; two sad sights, 60; Indian's meals, 60-62; an event described from hearsay, 62-64; concluding notes, 64.

* * * *

The active standing COMMITTEES of the Society are five in number:

1. *Committee on Library*, consisting of five members, of which Dr. John F. Roderer is Chairman, has charge of the ever-growing collection of books, pamphlets, and manuscripts in the Society's Home, 715 Spruce Street. This Committee is especially charged with the duty of gathering materials of all kinds relating to American Catholic history.

No catalogue of the treasures in the Library has as yet been published, but a fairly good idea of the collection may be gained from the following list, printed some years ago:

Catholic Directories from 1822 to 1914.

A set of the official *Ordo* published in America, the earliest bearing the imprint of John Hayes, Baltimore, 1800.

Bibliotheca Americana Vetustissima, by H. Harisse, a monumental volume of American bibliography from 1493 to 1551.

The MS. of the *Catholic Church Register* of Goshenhoppen, Pennsylvania.

The *Journal* of Rev. Patrick Kenny, of Coffee Run, Delaware.

A collection of booklets containing the constitutions and by-laws of all classes of Catholic Societies throughout the Country, many of which are no longer in existence.

The original pamphlets relating to the anti-Catholic riots of the second quarter of the nineteenth century and a collection of the same kind of literature covering the history of the Hogan Schism and trustee controversy in Philadelphia.

A large number of *Catechisms of Christian Doctrine* published in America from 1788 to the present time. They are printed in English, German, French, Spanish, and Latin.

The MS. *Diary* of Thomas Lloyd, written in Newgate Prison, 1794.

A collection of anti-Catholic books, pamphlets, and broadsides. Many unpublished MSS. relating to Archbishop Wood, of Philadelphia, and many letters of Mark Anthony Frenaye.

Catalogus Provinciae Marylandiae Societatis Jesu, 1854-64; 1867-69, 1873, 1885, 1888, 1902.

Volume one of CALANCHA'S *Cronica Moralizanda de la Orden de N. S. P. S. Augustin en el Peru*.

The Philadelphia City *Directory* for 1793.

The first American edition of GORDON'S *History of the Civil War in Ireland*.

De Smet's *Voyages dans l'Amérique*, with a map of the Oregon Territory in 1846.

Mathew Carey's *Bible* of 1790 and of 1803.

Lucas' *Bible Illustrated*, 182(?).

Cummisky's *Folio Bible*, 1825.

L'Art de verifier les Dates depuis 1770-1826, III. Partie, 10 vols.

The London *Annual Register*, a complete set from 1758-1834, valuable for its British accounts of American affairs during critical periods of our history.

The Society has 140 Catholic magazines and newspapers on its exchange list, many of the files of these publications date to the early part of the last century. Especially valuable are the *U. S. Catholic Intelligencer* of 1831,—a *volumen unicum*, and afterwards becoming the *Jesuit* of Boston, the *Catholic Telegraph*, 1831-6, and the the *Catholic Herald* of Philadelphia 1833-46.

Mention must also be made of a number of portraits, engravings, and prints, many of the latter rare and curious, in the possession of the Society.

2. The *Committee on Historical Research*, consisting of nine members, has at its head Rev. Dr. Joseph M. Corrigan, of St. Charles Seminary, Overbrook. This Committee is the heart-centre of the Society's activity. Apart from the selection of papers and documents for publication in the quarterly RECORDS, the members of the Historical Research Committee succeeded in obtaining many old mission and parish registers and records, and in collecting a great number of original documents which are now housed in the archives of the Society.

3. The *Committee on Publication*, of which Mr. John J. Gallagher, managing-editor of the *Catholic Standard and Times* is chairman, is in charge of the quarterly RECORDS of the Society. The RECORDS is now in its thirty-fifth volume, and is a veritable storehouse of Catholic Americana.

4. The *Committee on Finance* has as its chairman Mr. John F. Skelly, President of the Continental-Equitable Title

and Trust Company. In the course of the past forty years the Society has been the beneficiary under various wills and bequests, and the careful administration of these funds for the specific purposes for which they were given is no easy task.

5. The *Committee on Hall* enjoys the chairmanship of one of the most devoted members of the Society, Miss Ada Dallett. With the assistance of the Secretary, Miss McGowan, the Home of the Society has been made by this Committee one of the most attractive study and reading places in Philadelphia.

The official body of the Society numbers almost fifty persons. Month by month, the Board of Managers, consisting of the Officers, the Chairmen of the Committees, and the former Presidents, meets at the Home of the Society, 715 Spruce Street, and every aspect of activity in the work of research and publication is discussed and reports given thereon.

The following list of Presidents of the American Catholic Historical Society, and the dates of their incumbency, is here appended for the sake of the record:

Very Rev. Thos. E. Middleton, O.S.A., D.D., 1884, 1885, 1886, 1887, 1888, 1889 and 1890.

Rt. Rev. Ignatius J. Horstmann, D.D., 1891 and 1892.

L. F. Flick, M.D., 1893, 1894, 1895 and 1896.

Right Rev. Hugh T. Henry, Lit.D., 1897 and 1898.

Walter George Smith, Esq., 1899 and 1900.

Samuel Castner, Jr., 1901.

Right Rev. Henry T. Drumgoole, D.D., 1902 and 1903.

F. A. Cunningham, Esq., 1904 and 1905.

Wm. V. McGrath, 1906 and 1907.

Ignatius Dohan, 1908 and 1909.

Rt. Rev. P. R. McDevitt, 1910, 1911, 1912.

L. F. Flick, M.D., 1913 and 1914.

Rev. Wm. J. Lallou, 1915 and 1916.
 James M. Willcox, 1917 and 1918.
 Edward J. Galbally, 1919, 1920 and 1921.
 Rev. John E. Flood, D.D., 1922.
 John W. Speckman, Esq., 1923.
 Rev. Peter Guilday, Ph.D., 1924.

* * * *

An International Congress of American History and Geography will be opened in October 12, 1924, at Buenos Aires, under the presidency of Dr. Nicanor Sarimento. The programme of the Congress includes the following general sections: General History of the Americas; General History of each American nation; the constitutional, economic, diplomatic, cultural, and educational history of the nations of North and South America; and the history of bibliographical study in each of these countries.

* * * *

In his *Catholic Schools in Western Canada*, Toronto, 1923, the Rev. Dr. D. A. MacLean gives to American readers a valuable study for the proper appreciation of recent legislative efforts towards a Federal Department of Education at Washington. Catholic parochial schools antedate the others in British Columbia and in the Provinces of Alberta and Saskatchewan. While the present legal status of these private schools is far from ideal, the *modus operandi* between the Church authorities and the Provincial Governments is in practice fairly satisfactory.

* * * *

An interesting volume for those of Irish parentage is Father Patrick Woulfe's *Irish Names and Surnames*, published in Dublin, 1923. The story of how names were assumed or given reads like a romance from the far-off days

when the Irish chieftains ruled their clans. There was, as is generally known, a well-established system of clan-names, formed from the names of distinguished ancestors, like Niall of the Seven Hostages, Brian, Eoghan Mor, Carmac Cas, and others. Irish surnames have a history all their own; and their distinctive mark is *Mac* or *O*, according to the old distich:

Per Mac atque O, tu veros cognoscis Hibernos;
His duobus demptis, nullus Hibernus adest.

By Mac and O
You'll always know
The Irishmen, they say.
But if they lack
Both O and Mac
No Irishmen are they.

* * * *

In his paper *Notes on Religious Liberty*, contributed to the first volume of the *Catholic Builders of the Nation* (Boston, 1923), the late President of the American Catholic Historical Association, Gaillard Hunt, LL.D., Litt.D., has made several historical slips, which while not marring the perfection of his article, need correction. In a letter to the editors of the work, the well-known Philadelphia historian, Monsignor Kirlin, writes as follows:

The AVE MARIA of May 17, 1924, carried an advertisement of the *Catholic Builders of the Nation* which contained the statement that the Continental Congress attended the funeral Mass of "Thron Du Coudray, a French Catholic soldier who had volunteered his services to Washington and was drowned in the Schuylkill River in September 1776." The advertisement goes on to say that the Mass was said in "St. Joseph's Church—Old St. Joseph's Church in Willing's Alley, Philadelphia." The advertisement also states that a propos of this Mass Benedict Arnold wrote: "The eye that guides this pen saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory, etc."

As your advertisement states that this "story is one of a dozen such which are set out, with a view to historical truth and accuracy by Dr. Gaillard Hunt," in his article in your work, I consider it my duty to call your attention to the following facts:

First. The Continental Congress never attended Mass in St. Joseph's Church. This Church was only 18 by 28 feet and so there would have been no room for the Congress. The Parish Church was St. Mary's on 4th Street below Locust, about one-half block from St. Joseph's. After the erection of St. Mary's in 1763, St. Joseph's was used as a chapel of ease.

Second. Du Coudray was not "a French Catholic soldier" but was a General in the French army. He, with 29 other officers and 12 sergeants of the French army, joined up with Washington's army in Philadelphia in May 1777. He could not therefore have been drowned in September, 1776, in the Schuylkill. France did not recognize the independence of the Colonies until Feb. 6, 1778; but these men came to Philadelphia in May, 1777, knowing that recognition would be made. General Du Coudray was drowned while crossing the Schuylkill River at Market St., on September 24, 1777.

Third. His funeral Mass was held in St. Mary's Church, and the Congress attended.

Fourth. Benedict Arnold did not commit his crime until after his appointment as Commander at West Point, August 3, 1780. The letter from which the quotation "the eye that guides, etc." is taken, was written Oct. 2, 1780.

Fifth. The Mass to which Benedict Arnold refers was the Requiem Mass for Don Juan de Mirailles, the Spanish Agent, who had died in Washington's camp at Morristown, N. J., April 28, 1780, and who was buried there. The Mass was sung in St. Mary's Church, Monday, May 8, 1780. Invitations to attend the Mass were sent out by Chevalier de la Luzerne, the French Minister. It was quite a society event, and the Congress was present. Arnold, who was then a social light in the City, and a trusted officer of Washington, was also present.

Sixth. The Continental Congress attended services in St.

Mary's Church four times: (a) At General Du Coudray's funeral. (b) At the celebration of the 4th of July, at noon, Sunday, July 4, 1779. This consisted of a Te Deum and sermon by Abbé Bandol, the chaplain to the French Minister, M. Gerard, who had been received by Congress, August 7, 1778. (c) Requiem Mass for Mirailles, Monday, May 8, 1780, arranged by Luzerne, who had succeeded Gerard as Minister Nov. 17, 1779. (d) Mass of Thanksgiving, Sunday, Nov. 4, 1781, for the victory of Yorktown, which had taken place Oct. 19, 1781. This was arranged also by Luzerne.

There is no record of the Continental Congress ever being present at any service in St. Joseph's. The newspapers of the day give accounts of all the events mentioned above, and state that services were in St. Mary's Church.

It is too bad that the late Dr. Gaillard Hunt was misled by some erroneous account and so made the mistakes I have enumerated.

The facts I state are taken from my work *Catholicity in Philadelphia*. The research work for this was done by Martin I. J. Griffin, who was an authority on Colonial history and was most accurate.

* * * *

A remarkable study has recently appeared in the *Bulletin of the University of Georgia*, entitled *The Spanish Period of Georgia and South Carolina History, 1566-1702*, by J. G. Johnson, M.A. "Long before Jamestown and Plymouth were dreamed of", he writes, "Guale, as Georgia was then known, and Santa Elena or Orista (South Carolina), were scenes of vigorous colonizing movements on the part of Spain. Notwithstanding the fact that Spain held sway over Santa Elena for 120 years, and over Guale for a period of 136 years, probably less is known of these achievements than of any other undertaking of similar magnitude in the history of the American nation".

* * * *

In this connection, another study should be mentioned, since it contains the advance pages of a larger work—*French*

Intrusions and Indian Uprisings in Georgia and South Carolina (1577-1580), by Mary Ross, of the University of California, published in the *Georgia Historical Quarterly* for September, 1923.

* * * *

Is it significant, or simply characteristic, to find in the latest, and most popular French general history of the Church, by Father A. Boulenger (Paris, 1923),—a book of 637 pages, just twenty-four lines given to the history of the Church in the United States?

* * * *

A well-documented story of the Christian Brothers in Chicago will be found in the *Bulletin des Écoles Chrétiennes*, for April, 1924.

* * * *

The American Catholic Historical Society possesses a copy of a rare little volume by the Rev. Dr. Simon Felix Gallagher, of Charleston Trusteeism fame, entitled *The Brief Reply to a Short Answer to a True Exposition of the Doctrine of the Catholic Church touching the Sacrament of Penance* (New York, 1815, pp. 178). The book was written to answer Father Charles Wharton, the apostate Jesuit of Maryland. Archbishop Carroll replied to Wharton's attack on the Church in 1785; Wharton replied to Carroll, and Gallagher replied to Wharton.

* * * *

One of the chapters missing from the general survey of Catholicism in the United States in the *Catholic Builders of the Nation* is that on the *Catholic Historians of America*. No serious attempt has ever been made to trace the history of history-writing among the Catholic scholars of the United States. A few names stand out and are known, such as John Gilmary Shea, Archbishop Spalding of Baltimore, Dr. James J. Walsh, Martin I. J. Griffin, and others. But in the one hundred and fifty years of organized Cath-

olic life in the United States, the names of those who have devoted themselves to historical study are numerous and are significant in their interest.

To fill this need, namely, a list of those American Catholics who have written on historical subjects, the Historical Club of the Catholic University of America, at its recent meeting, voted to devote the rest of this year to the question of "Catholic Historical Activities in the United States from 1790 to 1924." The members of the club are the professors of history at the university, and they have divided the whole topic into the following subjects: Contributions to Church history, to political history, to social and economic history, to European and Latin-American history; the work of Catholic historical societies in the United States, and the historical work done at the Catholic University of America from 1889 to 1924.

All the data found by the members of the club on these various parts of the subject are to be given to Dr. Richard J. Purcell, Associate Professor of American political history, who will prepare a paper on the subject for the Fifth Annual meeting of the American Catholic Historical Association, to be held in Philadelphia, December 26-29, 1924.

Among those participating in this great work are: Dr. Charles H. McCarthy, President of the Club; Dr. Purcell, Dr. Leo. F. Stock, Rev. P. W. Christopher, Rev. Dr. Edwin Ryan, Rev. Dr. Lewis Motry, Rev. Dr. John Cartwright, Rev. Dr. P. W. Browne and Rev. Dr. Peter Guilday.

* — * * *

The Connolly Library at the Catholic University of America possesses two copies of Prince Gallitzin's *Defense of Catholic Principles*. The work was first printed in Pittsburg in 1816, and a third edition was printed in Dublin, in 1823. This last edition is noteworthy because it contains a commendatory preface by the Rev. Richard Hayes, O.F.M., whose short but brilliant life forms an integral

part of the story of emancipation in Ireland. It was Father Hayes who was asked by the recalcitrant Catholics of Virginia and the Carolinas in 1818-19, to go to Utrecht to be consecrated first bishop of the proposed Irish-American Independent Catholic Church.

* * * *

Those who have enjoyed the reading of Sister Mary Agnes McCann's volumes on the *History of Mother Seton's Daughters*, 1809-1923, will rejoice that the esteemed authoress is recovering from a serious illness which has hindered her from completing the work. The third volume of her history brings the story down to 1897, and all the notes are gathered for the fourth, and final, volume of this interesting series.

* * * *

Monsignor Waring is to be congratulated on the publication of his recent volume (New York, 1924)—*United States Catholic Chaplains in the World War*. Here is a field for those interested in Catholic American History. Scarcely any other publication reveals so clearly the cosmopolitan and racial fabric of the American Church. From the statistics in the appendix, we learn that at one period of the War (November, 1918), there were more than 1000 Catholic American priests in the Service. Fifty-four religious Orders and Congregations were represented in this number.

* * * *

American social and political life seems doomed to periodic recurrences of an old disease—Nativism. Under different names—Native Americanism, Protestant Association, Know-Nothingism, Ku-Klux-Klanism, etc., etc.,—but with the same political shibboleth *America for the Americans*, this curious symptom of un-American bitterness breaks out from time to time to trouble the politicians more than it does the leaders of the Catholic Church. We need a thorough and

painstaking study of this unassimilated group. Various attempts have been made to tell its history, but they have failed because they have not taken into account a basic factor in the movement—its sectional character. Nativism cannot be treated in a general or national way, except superficially. In the Old South, it was one thing; in the New Southland, it is another. In the Northwest it was quite different from similar movements in other parts of the country. In the New-England-New-York region it was more serious, because mingled with the gall and bitterness of its religious hatred, was the vinegar of economic problems, such as the lack of control in the immigration system, the stress of European backgrounds, racial animosities, and local traditions. Over all, of course, hovers the fear of Rome, and the spirit of "No Popery" saw in the animus it created a means of turning and twisting ballot boxes to receive votes properly. But besides this, the historian, to be true to truth, must chronicle as a contributing factor of no mean import the neglect of the immigrant by the Catholic authorities themselves.

* * * *

The most notable volume produced by any American Catholic historical student during the past year is Dr. Leo F. Stock's *Proceedings and Decrees of the British Parliament respecting North America*, vol. I, 1542-1688 (Washington, 1924).

* * * *

Was Dr. Thomas Burke, the first Governor of the State of North Carolina, a Catholic? He was a member of the Provincial Congress which met at Hillsboro, N. C., in August, 1775, to proclaim the independence of the State, and was one of the chief framers of the Constitution. Ashe, in his *History of North Carolina*, says that he was known to be a Catholic. Dr. Burke represented the State in the Continental Congress, and in June 1781, he became

Governor of the State. There are still living elderly people in Hillsboro, N. C., who knew Governor Burke's daughter, and they relate that she asserted her father to be a Catholic. If so, it would be interesting to know how he held office in view of the xxxii Article of the North Carolina Constitution of 1776, which reads that "no person who shall deny the Being of God, or the Truth of the Protestant Religion . . . shall be capable of holding any office . . . in the civil Department within this State". We know that Judge Gaston held such office for years before he brought the question before the North Carolina Legislature in 1835, when the Article was repealed. Was the Article a dead letter from the beginning?

* * * *

The publications of the nine Catholic Historical Societies founded since 1884 are as follows:

1. 1884—AMERICAN CATHOLIC HISTORICAL SOCIETY (of Philadelphia).
 - (a) *Records of the American Catholic Historical Society* (Quarterly).
 - (b) Martin I. J. Griffin's *American Catholic Researches* (1887-1912).
 - (c) *Records and Researches of the American Catholic Historical Society* (since 1912).
2. 1884—UNITED STATES CATHOLIC HISTORICAL SOCIETY (of New York).
 - (a) *The United States Catholic Historical Magazine* (1888-1892).
 - (b) *Historical Records and Studies* (1899-1904).
 - (c) *Monograph Series* (1902-).
3. 1884—OHIO VALLEY CATHOLIC HISTORICAL SOCIETY.
 - (a) *Historical Researches in Western Pennsylvania, Principally Catholic* (1884-1885), Vol. i, with four numbers.
 - (b) *Catholic Historical Researches* (1885-1886), Vol. ii

and iii. This magazine was purchased by Martin I. J. Griffin in December, 1886, and was issued as the *American Historical Researches* from 1887 until his death in 1912.

4. 1901—BROOKLYN CATHOLIC HISTORICAL SOCIETY.
Records (one volume published in 1901).
5. 1901—NEW ENGLAND CATHOLIC HISTORICAL SOCIETY.
Publications (five numbers appeared between 1901-1904).
6. 1905—CATHOLIC HISTORICAL SOCIETY OF ST. PAUL.
Acta et Dicta (1907-).
7. 1913—MAINE CATHOLIC HISTORICAL SOCIETY. *Maine Catholic Historical Magazine*.
8. 1917—CATHOLIC HISTORICAL SOCIETY OF ST. LOUIS.
The St. Louis Catholic Historical Review (Quarterly).
9. 1918—ILLINOIS CATHOLIC HISTORICAL SOCIETY OF CHICAGO. *The Illinois Catholic Historical Review* (Quarterly).

* * * *

In the September number of the RECORDS will be continued the series of articles on the services of the Sisters of Mercy in the United States. The history has been unavoidably interrupted in the present number.

THE VALUE OF HISTORICAL RECORDS.

BY DANIEL J. RYAN.

“Catholic war records” were included among the recommendations made by the late Cardinal Gibbons in his letter of 1917 to the American Hierarchy, which urged “united action” and “immediate consideration” of several questions. As a result of this specific recommendation, an office was established by the National Catholic Welfare Council for the purpose of gathering into one archival center all the materials which have any bearing whatever upon the story of American Catholic activities during the World War.

The accomplishments effected to date in the collection and arrangement of this material are by no means modest. There now exists in the Bureau of Historical Records of the N. C. W. C. more material in the way of authentic records of Catholic activities during the great war than has ever been brought to light on Catholic work in all the other great national conflicts.

That every obstacle in the way of completing this data should be speedily removed is evident even at first sight. The more one studies the history of our former wars the greater the disappointment. One finds little by way of accurate historical data which shows the splendid part played by American Catholics in all the great crises of the nation, and it is disheartening to be forced to confess that we have so little material on record of real value which might be preserved in our historical archives. Such, however, will not be the case concerning the Catholic activities during the

recent war if one may judge by the indications of the success already attained in assembling the more recent data.

The work involved in this task, compared with the scope of similar commissions on war records throughout the country, shows that the Bureau of Historical Records of the N. C. W. C. has a minimum greater volume of material to handle than any of these, with the one exception of the archives branch of the War Department. The greatest number of men furnished to the service by any State during the war was about 500,000, which came from New York. The Navy Department had as a war-time personnel 663,743. Thus the work of these respective war-records sections is limited to these figures. In contrast with these it is interesting to note that the smallest quota of records with regard to Catholic men and women in the service is placed at 830,791. While this is the minimum, there is not a parish in the country that does not claim to have had many more service men than the estimated quota.

Comparing notes with the work accomplished by the various commissions, our progress in the gathering together of our Catholic records stands out favorably. Although no state historical committee has announced the completion of its entire work, certain phases of the task in assembling historical data have been completed and many interesting papers and comments published. The Historical Records office of the N. C. W. C. has, in like manner, issued a summary of the vast mass of material assembled in the book *American Catholics in the War*, by Michael Williams. It has collected, too, checked and verified the records of death casualties among Catholic service men. It has ascertained the exact location of the graves of our heroes who lie buried in the eight new national cemeteries in Europe. As a result of this particular work, it has been found possible to consecrate these new graves. A large number of individual graves was blessed, last summer, by Chaplain Frigon. A

catalogue, giving the block, row and grave of these Catholic heroes, as well as the name, state, town and military organization, listed by cemeteries, will soon be issued.

Thanks to the zeal of the hierarchy and clergy, the Catholic press and Catholic organizations generally, several hundred thousand names of service men have been gathered for proper identification with regard to state, diocese, town and parish. There remains, however, a considerable amount of work to be done in acquiring a complete list from every parish in the United States. In many instances, it is a matter merely of sending in the names of those who served during the war. In other cases it has been found necessary to complete the list sent in during the war and amended to include all those who served under the colors down to the day of the Armistice.

In the next few months no effort will be spared to obtain these missing names. Each parish is asked to complete the list, as soon as possible, of all its men who joined the colors during the war. To have the correct data on Catholic war work it has been found necessary to undertake the task in the various dioceses by parish districts. There is a danger that many names will be lost on account of the limited residence of certain persons in any given parish. However, 5 per cent of any parish's 1918 census gives an approximate quota, and from the records received so far it would appear not to be a difficult task to assemble such a quota in any parish. The applied percentages obtained from a close examination of deaths of Catholic service men which have been authenticated gives an average of 100 men in the service per Catholic parish throughout the entire country. The work of collecting the Catholic war records is important. If anything like the exact figures is to be assembled the task must be completed now. Any extended delay may result in the loss of much valuable material which it may not be possible ever to assemble again. At the same time it ought to

be pointed out that the very best answer to the repeated charges made against American Catholics and their loyalty to the nation lies in the records of those who have served the nation in the hour of its peril. These, to be of any value, must be accurate and complete.

In the general task of assembling these figures, the Bureau of Historical Records of the N. C. W. C. asks for the support and active cooperation of every Catholic in the land.

*Premiums Paid for Life Insurance, like the Seed
Planted in Mother Earth
Multiply and Yield Great Returns*

The American Catholic Union INSURANCE

for the
Entire Catholic Family
Ordinary and Industrial Plans

The Parkway at Sixteenth Street
PHILADELPHIA

JOHN J. COYLE
President

JOHN O'KEEFE
Sec.-Treas.

HORST BROS.

SUCCESSORS TO
GEORGE S. FOX

MANUFACTURERS OF

LADDERS

Step Ladders
Extension Ladders
Bricklayers' Ladders
Painters' Swing Staging
Trestles
Window Jacks
Ladder Jacks
Scaffolding Jacks



EXTENSION FIRE LADDERS

137 and 139 North Sixth Street
PHILADELPHIA, PA.

Make Your Spare Money Earn Money

OPEN AN ACCOUNT WITH THE

Continental - Equitable Title and Trust Co.

Twelfth above Chestnut

4% Interest on Saving Fund Accounts

Capital: \$1,000,000

Surplus: \$1,000,000

Deposits Over \$12,000,000

OFFICERS:

JEREMIAH J. SULLIVAN, Vice-Pres't.	JOHN F. SKELLY, President.
JOHN R. UMSTED, Vice-President.	JOHN F. McMENAMIN, Asst. Sec. & Treas.
WILLIAM J. MCGLINN, Vice-President.	HENRY F. STIIZELL, Trust Officer.
JOHN V. LOUGHNEY, Sec'y and Treas.	JOSEPH MALLON, Real Estate Officer.
WILLIAM J. FITZPATRICK, Asst. Sec & Treas.	BROWN & WILLIAMS, Counsel.

DIRECTORS:

Watson K. Alcott,	James A. Flaherty,	William J. McGlinn,	Joseph C. Trainer,
Edward F. Beale,	Howard B. French,	Peter F. Moylan, M. D.,	John R. Umsted,
James M. Daly,	John J. Henderson,	John F. Skelly,	Aubrey H. Weighman,
Charles C. Drueding,	Henry C. Loughlin,	Jeremiah J. Sullivan,	Ira Jewell Williams.

Owen Letter's Sons

Best Coal

Main Yard:

Trenton Ave. and Westmoreland

Philadelphia

PHONE: DICKINSON 824

Kane's Coal

A Burning Success

Estate of Robert Kane

1923 Washington Ave.

Philadelphia

by purchasing from Advertisers in the Records.

ANDREW W. HILL, President

JEROME DOUGHERTY, Sec'y-Treasurer

Hill & Dougherty Co.

ENGINEERS CONTRACTORS

Heating

Plumbing

Ventilation

Complete Mechanical Installations

228 Arch Street
PHILADELPHIA

You can aid the American Catholic Historical Society in its work

Montaque

TRY ONE OF OUR SPECIALS

**Good, Old-Fashioned Chocolates
Dutch Creams or Chocolates
Own Spun**

MAIN RETAIL STORE: CANDY, SODA AND LUNCH

10 South Broad Street

9 South Fifteenth Street

Factory: 23rd and Sansom Streets

PHILADELPHIA, PA.



By purchasing from Advertisers in the Records



Records
of the
**American Catholic
Historical Society**
of
Philadelphia

WITH WHICH IS COMBINED

AMERICAN CATHOLIC HISTORICAL RESEARCHES

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

Copyrighted, 1919

American Catholic Historical Society.

\$2.00 PER YEAR

SINGLE NUMBER, 50 CENTS

TABLE OF CONTENTS.

	PAGE
A MODEL COUNTRY PARISH AND ITS RECORDS	197
By Rt. Rev. OWEN B. CORRIGAN, D.D., V.G., AUXILIARY BISHOP OF BALTIMORE.	
MAJOR-GENERAL WILLIAM STARK ROSECRANS. HERO OF IUKA, CORINTH AND STONE RIVER, AND FATHER OF THE ARMY OF THE CUMBERLAND.	242
By REV. LAWRENCE W. MULHANE, Mt. Vernon, Ohio.	
WORK OF THE SISTERS OF MERCY IN THE DIOCESE OF PHILADELPHIA, 1861-1875—ARCHDIOCESE, 1875-1921; AND IN THE DIOCESE OF ALTOONA, BROOKLYN, ALBANY, AND OGDENSBURG	267
By SISTER MARY EULALIA HERRON, College Misericordia, Villa St. Teresa, Dallas, Pa.	

You can aid the American Catholic Historical Society in its work



Beneficial Saving Fund

1200 Chestnut Street

KENSINGTON OFFICE.

Allegheny Ave. west of Kensington Ave.

PHILADELPHIA

Incorporated 1853

Resources, 30 Million Dollars

Interest 4% Per Annum

OFFICERS

WM. V. McGRATH, Jr., President
LOUIS E. PEQUIGNOT, Vice-President
EDWARD J. DOONER, Secretary
THOMAS H. CULLINAN, Treasurer
FRANK C. McILHENNEY, Jr., Assistant Treasurer

BOARD OF MANAGERS

ALFRED J. MURPHY
JEREMIAH J. SULLIVAN
CHARLES A. McMANUS
JOHN T. DOHAN
IGNATIUS J. HORSTMANN
GEORGE W. NORRIS
JOSEPH M. ENGEL
JOSEPH C. TRAINER

HON. JOS. F. LAMORELLE
JOHN E. LONERGAN
WILLIAM V. McGRATH, Jr.
HENRY F. MICHELL
WILLIAM J. DOYLE
DAVID J. SMYTH
LOUIS E. PEQUIGNOT
MURTHA P. QUINN

JOSEPH F. GALLAGHER
SAMUEL M. VAUCLAIN
JOSEPH B. McCALL
MARK WILLCOX
SAMUEL M. CURWEN
WILLIAM SIMPSON
EDWARD G. BUDD
EDWARD J. DOONER

By purchasing from Advertisers in the Records.

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

VOL. XXXV

SEPTEMBER, 1924.

No. 3

A MODEL COUNTRY PARISH AND ITS RECORDS

RT. REV. OWEN B. CORRIGAN, D.D., V.G., AUXILIARY
BISHOP OF BALTIMORE

The Records of which we write are those of what the old book calls the "Congregation of Upper and Lower Zachia and Mattawoman." It is represented in these days by the parishes of Bryantown, which was Lower Zachia, and Waldorf, which was Upper Zachia. Mattawoman is the name of a large district in the northern part of Charles County but is not represented by any present-day parish. The name was dropped out of the Catholic Directories after 1841. The District covered by these parishes is one of the oldest Stations in the County. In 1696 a chapel "only 30 feet long existed on the Boarman Estate near Zekiah Swamp Creek".¹ That was just the time of the most violent enforcement of the penal laws against the Catholics in Maryland and it is not likely that this chapel escaped the fate of all the others. In 1702, Queen Anne intervened to check the extreme anti-Catholic party, by disapproving of the worst of their enactments and ordering that, so long as the Catholics confined the exercise of their religion to their own private houses, they were not to be disturbed, but they were not allowed to build churches properly so called.

¹ Shea, vol. i, p. 349.

Hence the Jesuits were forced to the contrivance of having chapels as a part of their residences and of holding services only in such places as could be considered private houses. Immediately, however, after the Revolution, Congregations, as they called themselves, began to spring up in various sections and to show themselves publicly. One of the first of such "Congregations" was the one of which we write. As early as 1793 we find it already well organized. The people of this section had been served by the Jesuit Fathers from their residence at St. Thomas' Manor, but in the year when this old Register of Baptisms and Marriages was begun, the Congregation was served by a Diocesan priest, the Rev. John B. David.

The Register is a large book of unruled paper, without any pagination. It has been paged in recent years by the Rev. Fr. Boyer, S.S., who also made out a table of contents which he pasted in the front of the book, and we have reason to be thankful to him, as it has rendered so easy the study of the book.

It is to be remarked however that if we had not learned elsewhere the names of the different pastors who used the book, we would find no help from it. Not one of those who used it up to 1854, ever thought of putting his name in it in any way whatever. Fortunately we know from other sources that Father David was at Bryantown in 1793, and we find the names of Father Angier, Rev. John Henry and Rev. J. V. Wiseman, in the Trustees' Accounts. For Rev. Francis Roloff, Rev. P. Courtney and their successors we have the authority of the Catholic Almanacs, which have been published every year since 1833.

The Rev. John Baptist Maria David was born in 1761, in a small town, on the Loire in France, between the cities of Nantes and Anger. He became a Sulpician and was ordained on Sept. 24, 1785. The fury of the French Revolution drove him from France, and he came to the U. S. in

1792, with Fathers Flaget and Badin. During the voyage he applied himself so industriously to the study of English, that Bishop Carroll was able to make use of his services almost immediately, and sent him to attend the Mission of Lower Zachia. He entered on his work here early in 1793. His first entry in the baptismal register is dated March 3, of that year when he baptized "Ann Rachel born the 2nd day of January, daughter of Alain Shettleworth and Anne his wife; Godmother Rody Obryan."

His first entry in the Marriage register was, Feb. 10, 1793, "John Buttler and Elizabeth Proctor with dispensation of the impediment of Consanguinity in the first degree."

The records would indicate Father David's presence in the County until 1795 or 1796, and again for a short while in 1798. Clarke in his lives of "Deceased Bishops" says that Bishop Carroll "In 1804 recalled him from the mission to supply an indispensable demand at Georgetown College, where he ably and zealously discharged the duties of Professor for two years"² but the records do not show his presence after 1798. In 1806 he was recalled to Baltimore to the Seminary. In 1810, he went with Bishop Flaget to Bardstown, where as priest and Bishop he spent the rest of his life. He died July 12, 1841, in the 81st year of his life and the 56th of his priesthood. The people of Bryantown may well be proud of their connection with this brave pioneer and bishop.

Our record connects with Bryantown, another shining light of the American Hierarchy. In 1805 appear a number of Baptisms entered in a handwriting, which was immediately identified by the Rev. Father O'Daniel O. P. as that of the Rev. E. D. Fenwick O. P. afterwards the first bishop of Cincinnati.

Edward Dominic Fenwick a descendant of Cuthbert Fenwick, one of the first settlers of the Colony of Maryland, was

² Clarke, *Deceased Bishops*, vol. ii, p. 256 ff.

born in St. Mary's County in 1768. The dearth of Catholic schools at home forced his parents to send him to Europe for his education. He became a member of the English Dominican community at Bornheim near Antwerp. The French Revolution broke up this community and Father Fenwick with a few companions came to America, finally settled in Kentucky and founded the American branch of the Dominican Order. He became in 1821 the first bishop of Cincinnati, where he died Sept. 26, 1832. Father Fenwick was evidently only a casual visitor of Bryantown as his entries cover only a few months.³

The next pastor to whom our record introduces us is the Rev. Robert Angier, who began his ministrations by baptizing on Jan. 18, 1805,

"Donatus Mudd son of Francis and Susanna Mudd. Godfather Robert Angier"; and marrying, Feb. 10, 1805, "Walter Mudd and Mary Cook with Dispensation."

Rev. Robert Antoninus Angier O. P. was born in London, England, Sept. 10, 1762. He was educated by the English Dominicans at Bornheim, Belgium and became a member of the Order in 1779. On the breaking-up of the Community at Bornheim he joined Father Fenwick and came to the United States. When the other Dominicans went to Kentucky, Father Angier at the earnest solicitation of Bishop Carroll, was left at Bryantown, to which he had been assigned on his arrival in America, until his services should be needed in Kentucky. He left Maryland in the fall of 1807, his last recorded baptism being on Aug. 28 of that year. As he began by baptizing and marrying members of the Mudd Family so he ended by baptizing "William Albert Mudd son of Leonard and Mary Mudd, born 14 July, Godmother Jane Parmela Gardner."

And now our record fails us. After Father Angier's

³ Clarke, *Deceased Bishops*, vol. i, p. 328 ff. and O'Daniel, *Life of Bishop Fenwick*.

departure the care of the congregation evidently reverted to the Jesuit Fathers at St. Thomas' Manor. They must have kept their register of baptisms and marriages at their residence, and unfortunately all the records at St. Thomas' were destroyed in the fire of 1866. In the Trustees' book which we shall notice more at length further on, the Rev. John Henry, in 1811, signs the minutes of their meetings as pastor protem. His name appears occasionally for the first year or so, and only one other priest's name occurs until the return of Father Angier, Rev. Enoch Fenwick, and that only once.

Father Angier returned in 1816 and we find him again registering a baptism on August 17th of that year, this time not a Mudd but a Beavan.

Father O'Daniel in a short sketch of Father Angier which he kindly furnished us, writes: "He labored in Kentucky, principally in the northeastern part of the state until 1816. That year, his health being broken, he returned with the permission of his Superior to Maryland. At Bryantown he remained, laboring zealously and earnestly, until 1825." His last entry in the Marriage register is dated February 15, 1825, and his last baptism, March 25, 1825. "In 1825 Father Angier returned to England and labored on the Missions there until 1835, when he went to Antwerp, Belgium, to be chaplain for the Alexian Brothers of that city. This office he held until his death in 1850 or 1851. He was 89 years of age, 63 years a priest, a professed religious 64 years and in the order 71 years."

After an interval of about six months during which services were given by the Jesuits from St. Thomas, we find the record of baptisms begun again by the Rev. J. V. Wiseman. His first baptism is recorded Oct. 6, 1825 and his first marriage, Oct. 22nd and the Trustees' book shows a payment of 3 months salary, from Oct. 1825 to Jan. 1, 1826, of \$50.00. The Trustees' book also has an entry "April 1, 1826. Cash paid for fetching "*pictor*" to Rev. Mr. Wise-

man \$2.50." Who or what was the "pictor" I have not yet found anybody to tell me. In April, 1826, we find also some baptisms signed by Rev. J. J. McGerry. Father McGerry was one of the priests attached to Mt. St. Mary's College who was evidently paying a visit to Father Wiseman. Father Wiseman's last entry in the record is dated May 28, 1829, so that he spent about 4 years at Bryantown. Towards the end, things apparently were not satisfactory. We find a statement of account by the Trustees in which they credit him with his salary to July 1, 1829, and then, per contra, charge him with \$41.66½ paid to Rev. J. Moynahan, for salary, from Aug. 1, 1828 to Jan. 1, 1829, and also with a deduction of \$50.00 from his salary as stated in the account. We have also a letter dated, Baltimore, December 17, 1828, written by Archbishop Whitfield to the Rev. John McGerry, President of Mt. St. Mary's College, in which he bewails the dearth of priests and begs the President to come to his assistance. "There are several congregations, going to destruction, for the want of Missioners, but no where at the present is the want more felt than in the three Congregations where Mr. Wiseman was pastor, viz: Upper and Lower Zacharias and Mattawoman. In my late visitation, I confirmed in those churches, but Mr. Wiseman was present only in one and as Mr. Moynahan was at the point of death, Fathers Neale, Smith, Zocchi and O'Brien who accompanied me had to hear the confessions. Mr. Moynahan has been sick several weeks. I gave him last week the holy viaticum and extreme unction. Since I have heard he is better and might recover." *

Father Moynahan lived two years longer. On page 154 of our record, there is an entry in the handwriting of Father Roloff. "The Revd. James Moynahan, pastor of Upper and Lower Zachiah and Mattawoman, died on the 15th Oct. 1831, and was buried in Lower Zachiah graveyard, the

* Quoted in *Story of the Mountain*, vol. i, p. 200.

17th." Sept. 15, 1833, there is another entry: "Cornelius Moynahan brother of the above, Rev. James Moynahan died at Pleasant Hill, on this day and was buried here the same day." It is very doubtful if Father Moynahan was ever the regular Pastor. His home was evidently in Charles County and, during the last years of his life, he rendered such service as his health permitted. He was ordained in 1813 and both before and after his ordination was a professor at Mt. St. Mary's College. We have no information as to whether he was ever regularly on the mission. Beside Father Moynahan the record of burials mentions the names of the Rev. John Henry, for a short time pastor, who died in 1822, of Rev. Mr. Heath and Rev. L. Edelen in 1823 and Rev. Mr. Vergnes in 1824. Later in 1847 the U. S. C. M. has an obituary notice of the Rev. Walter Moriarty who died in Charles County, Maryland of a burn, but of him we have no further information.

Of Father Wiseman we know very little. "In the same Autumn (1829), Rev. J. V. Wiseman came from Charles County where he had been for 3 or 4 years on the Mission to reside at the College."

Again "Rev. J. V. Wiseman left the Mountain at this time for Ohio" (Oct. 1, 1831). Bishop Fenwick of Cincinnati writing to Father Jamison, President of Mt. St. Mary's, says; 'Rev. M. Wiseman ('23) does well, gives me great satisfaction, edifies all by his regularity and piety. I have constituted him Superior of the Seminarians; he conducts them well, teaches a Latin class and bookkeeping, preaches alternately and hears Confessions.' This would indicate that he had been ordained in 1823.⁵

Bishop Purcell of Cincinnati in his Diary, Jan., 1832 speaks of him very unfavorably.⁶ In the Catholic Directory of 1834, he appears under the name of James Wiseman,

⁵ *Story of the Mountain*, vol. i, pp. 211, 263, 277.

⁶ *Catholic Historical Review*, vol. v, p. 241.

among the clergy attached to the Cathedral of Cincinnati. From 1835 to 1842, Rev. Joseph Wiseman appears in the Clergy list, as belonging to the Diocese of St. Louis. In 1838 and 1839 he is stationed at St. Joseph's Church, Apple Creek, Perry Co., Mo. In 1840, 1841 and 1842 he is given as residing at St. Mary's Theological Seminary, Barrens, Perry Co., Mo. In 1842 the name is given as Joseph V. Wiseman and as such appears until 1846.

Finally in the C. D. of 1849 we find a notice that, "At St. Louis Mo., June 29, 1848 died, Rev. Joseph V. Wiseman, aged about 50 years."

Once more between the last entry made by the Rev. J. V. Wiseman, Feb. 10, 1829, and the first by the Rev. Francis Roloff, on Sept. 20th, there is an interval of about seven months. Father Roloff served the mission of Bryantown for about 13 years, as his last entry in the registers is May 15, 1842. We are indebted to Mr. Joseph A. Weber, of Philadelphia, for the record of Rev. Francis Roloff. Mr. Weber's notes are rather confused but the following is substantially correct. He was born in Bavaria, entered St. Mary's Seminary in July, 1804, and was ordained priest by Archbishop Carroll in old St. Peter's Church, July 11, 1808. He taught in Father Nagot's Little Seminary at Pigeon Hills, and when it was closed, remained at Conewago until 1812. August 1, 1812, he was sent by Bishop Egan to Holy Trinity German Church in Philadelphia where he labored with "zeal, prudence and wonderful patience" until 1828. His last entry in the register of Holy Trinity was dated, Feb. 14 of that year. During 1828, he visited Arnold's Settlement in Allegany County, Maryland, spent nearly all the summer months with the Edwards family, and gave much of his time to the Blooming Rose Mission, in what is now Garrett County, Maryland. Mr. Weber is confirmed in his statement, that "from Garrett Co., Father Roloff went to Wheeling," by the present Chancellor of

Wheeling, Mgr. Weber who writes "An Entry in our Parish register states that Rev. Francis Roloff was appointed pastor at Wheeling in 1829. However he has a Baptismal entry of date Nov., 1828. The last entry we find is in August 1829."⁷ This brings us to the time of his going to Charles County in Sept. 1829. Mr. Weber says that in 1844 Father Roloff "was in Boston in charge of German Speaking Catholics." We have no further knowledge of him.

There was again a short interregnum between Father Roloff's departure and the coming of Rev. Patrick Courtney whose first baptism is dated Nov. 27, 1842. On page 174 of the register appears the entry: "Rev. P. Courtney resigned the care of the congregation of Bryantown, 29 March 1854, and the undersigned was charged with its temporary direction the same day.

(Signed) John P. Donelan."

The Rev. John P. Donelan, was sent in 1852 to Piscataway, and was resident there, during the time he had charge of Bryantown. He recorded five baptisms in March and all of which he signed. The records previously had been very rarely signed. Father Courtney evidently took the hint and when he returned did the same for a few pages, after which he fell back to the old habit. Father Courtney either changed his mind about resigning or his resignation was not accepted, as he was back on duty in July and remained until 1855. His last marriage was "Gustus of Mrs. Watt Parker and Mary of Richard Farrell," April 22, 1855 and his last baptism "Mary A. property of Martha Kilgore, 27 years old. Spon. David," May 13, 1855.

The Reverend Patrick Courtney was ordained at St. Mary's Seminary, Baltimore, in 1842. Bryantown therefore was his first Mission. From Bryantown he was sent as pastor to Govanstown where he remained until 1860,

⁷ Letter of Rt. Rev. Mgr. Weber, Chancellor of Wheeling, July 23, 1924.

when he was succeeded by Rev. D. E. Lyman. His name appears for the last time in the Clergy list of 1861.

The following extract from the *Baltimore American*, Monday March 9, 1863, announced the death of this venerable priest:

"The funeral services of Rev. Patrick Courtney, who died on Friday June 6th, at the advanced age of 75 years, took place at St. John's Church, on Eager St. near Valley, on Saturday, June 7th. The Rev. Father McManus, assisted by other clergymen, celebrated a solemn mass for the repose of his soul. The funeral cortege, after the services at the church had been concluded, proceeded to the Cathedral Cemetery, where the remains were interred. The deceased possessed fine attainments, especially as an astronomer, his observations adding materially to the advancement of the science. He was formerly pastor of St. Mary's Church at Govanstown, and about two years since, was stricken with apoplexy which eventually caused his death."

In May 1855, immediately after the departure of Father Courtney, the Jesuit Fathers from St. Thomas' Manor took charge of the Mission. The first baptism recorded was by Fr. Vicinanza, but during the first year most of them were performed by the Rev. Bernard Wiget. After that Father Vicinanza seems to have taken full charge, as only rarely, do we find any other name than his, signed to the records, until June 23rd 1861. Father Vicinanza, unlike most of his predecessors was very careful to sign every record and, at the end of the year 1860, he added the beautiful prayer "May they never commit Mortal Sin."

On July 19, 1861 we find the name of John T. Gaitley signed to a record of baptism, and with him comes to an end the use of our old record. Father Gaitley used it only till the end of the month of July when he provided himself with a more modern Baptismal Register. With the coming of Father Gaitley came to an end also the services of the

Jesuits in this mission, which has been ever since in charge of the Diocesan clergy. Before passing on to this new period of the parochial history of Bryantown, let us say a few words of the venerable Jesuit who served this Mission so faithfully from 1855 to 1861.

Rev. Camillus Vicinanza was born in Naples July 23, 1814. He entered the Society of Jesus July 25th, 1832, came to America in 1845, was ordained priest in 1846, and was made a professed Father August 15, 1851. He was employed in teaching till 1853, when he was sent to Saint Thomas' Manor. He lived for 19 years in Charles County and was at various times pastor of all the churches attached to St. Thomas' Residence. He was finally made Superior of the Mission and had the sad experience of seeing the church and residence at St. Thomas' entirely destroyed by fire. Nothing was saved but the vestments. In this fire were destroyed not only the parochial, but also some at least of the provincial records of the Jesuits. In 1872 he was allowed to retire to Leonardtown where he lived for six years and died December 30, 1878.⁸

Rev. John T. Gaitley was pastor at Bryantown till November 21, 1865. He then was appointed to St. Brigid's, Baltimore, where he remained till October 31, 1869, when he went to St. Patrick's, Baltimore, as assistant to the Reverend James Dolan. After Father Dolan's death, in January 1870, he became pastor of St. Patrick's, where he remained till December 8, 1892, the date of his own death. Rev. William Jorden became pastor of Bryantown, in succession to Father Gaitley, his first entry in the record bearing the same date as Father Gaitley's last one, Nov. 21, 1865. He was there four years, his last appearance in the register bearing the date of October 16, 1869. He also was made pastor of St. Brigid's, Baltimore, where he records a marriage on November 10, 1869. He remained at St.

⁸ *Woodstock Letters*, vol. viii, p. 114.

Brigid's until his death, which occurred March 19, 1901. He was born August 9, 1840.⁹ In 1852, Beantown, the euphonious name by which Upper Zacchia was at that period known, was separated from Bryantown. In 1863 the Rev. Peter B. Lenaghan became resident there. When Father Jorden left, the parishes were again united, and Rev. Father Lenaghan attended Bryantown from Beantown, till Jan. 1875, when he was replaced by the Rev. Henry Volz whose name recurs in the registers until Nov. 21, 1876.

From March to June 1876, the Rev. John A. Ahern was resident at Bryantown. His name does not appear in the Catholic Directory. The Reverend Michael J. Brennan ordained in 1876 became resident, making his first entry in the records December 29, 1876, but he remained only till May 1877. Rev. Richard B. McCarthy was a resident during the month of August 1877; and from September to December 1877, the Rev. Henry Volz again attended from Beantown. Rev. Francis Tewes, ordained in 1877, took possession as resident pastor and appears in the record Jan. 18, 1878, remained until April 28, 1882, and then went to St. Mary's in Washington where he died in June, 1889.

In succession to Father Tewes came the Reverend Edward Southgate, who first appears in the records under the date of May 18, 1882 and remained until Oct. 6, 1903. Father Southgate during his 21 years of pastorate, enlarged the church, and was famous for the exercise of his zeal all over the county. He was ordained, in 1877, at the same time as his predecessor, Father Tewes. He is a convert, his father having been an Episcopal Bishop. He is still living and we will not shock his modesty by any praise. The Catholic Directories of 1885 and 1886 carry the names of the Rev. John Conway and Rev. M. E. Stanton as assistants. The records show Father Conway's presence from September 7,

⁹ The register at St. Brigid's show "Jorden" as the spelling of his name, although nearly everyone else used the form "Jordan."

1884 to March 25, 1885, and of Father Stanton's from October 1885 to October 1886. Father Southgate's successor was the Rev. Denis C. Keenan, who remained at Bryantown from Nov. 14, 1903 to July 5, 1912. He was afterwards pastor at Ellicott City and at Hyattsville and, since 1917, has been in charge of St. Vincent's Parish, in Washington. Rev. Charles E. Roach, ordained in 1912, was appointed to succeed Father Keenan, but he remained only two months, when the present incumbent, the V. Rev. Patrick E. Conway, took his place, September 14, 1912.

An interesting episode in the history of Bryantown parish, as well as a record of the activities of Father Conroy, is contained in the following extract from "The Catholic Schools of the Archdiocese of Baltimore" published recently by Bishop Corrigan, pages 90, 91. "In 1859 the Misses Martin opened a boarding school called "St. Mary's Female Seminary", near Bryantown, which was carried on for many years. One of the Sisters Miss Mary Martin died in 1855 but the school was continued by the others, Miss Winifred appearing as the principal. It was a very successful institution, patronized not only by the local families but by pupils from a distance. After the retirement of Miss Winifred Martin, it was carried on by Mrs. Daniel Major and her daughters. Notices of it occur in the "Catholic Mirror" as late as 1865. It was closed shortly after, as the Civil War affected very seriously the financial condition of those who had patronized it for so many years. After the closing of Miss Martin's Seminary no further attempt was made along educational lines until the present pastor, the Rev. Patrick Conroy, with sublime courage, undertook to solve the question of country parish schools. Backed up by the generosity of his parishioners and their and his friends, he in a few years, erected two splendid school buildings, one for the white children of his Parish and the other for the colored children.

"September 8, 1915, the Sisters of Notre Dame came to open these schools, and what ten years ago seemed to be almost impossible, has been accomplished. Father Conroy is a pioneer and what he has done will be done by others and a problem will be solved; for the development of Catholic Education by county schools is one of the great needs of our time. The Bryantown Schools, in 1922, had enrolled 271 pupils. The school for white children had 64 boys and 77 girls, a total of 141. The school for colored children had 58 boys and 72 girls, a total of 130, under 8 Sisters."

Since the above was written, Father Conroy has added a high school course, and schools are being opened, every year, in other country parishes in Maryland and, in every case, they are welcomed by the people and are flourishing.

The present church at Bryantown is said to be the third one since 1793. Tradition, writes Father Conroy, has it that the first church was a log cabin. He also says that the present church and graveyard undoubtedly occupy the same site as the old chapel "only 30 feet long", mentioned by Shea as being in existence in 1696, "on the Boarman Estate near Zacchia Swamp Creek." The creek is only about one mile distant from the church, and there is no doubt of the present church property having been a part of the Boarman Estate. The Boarman Mansion was located about where the village of Bryantown now is. The log chapel was replaced by a church of frame construction, which like all the old churches built in those early days had a room or perhaps two rooms attached for the use of the priest. The present brick church was erected, in 1846, by Father Courtney and was enlarged to its present dimensions by Father Southgate, in 1895. The Rectory, a comfortable two-story building was erected by the Rev. Father Tewes.

The Trustees' Book. We have now to consider the Trustees' book to which reference has been frequently made, containing what we may call the temporal administration.

This old book is quite as interesting and valuable as the other, not only as a historical source, giving facts, but as illustrating the methods used by a number of sincere and earnest Catholics, to work out what to them was a new problem,—how best to support their pastors and to build up the material edifices that were necessary to their religious welfare. It refers entirely to the temporal administration, beginning in 1811 and ending in 1829, and it appears to have been written almost entirely by Marsham Bowling, who during all that time was one of the Trustees and signed the records of meetings etc. as “Clerk”.

We venture to transcribe in full the following to show the spirit which animated these good Catholics of the early days of the 19th century and the whole-hearted earnestness with which they entered on the work of building up their struggling parish.

“The following gentlemen were elected Trustees for the ensuing twelve months, on Monday the third day of June, in the year of our Lord Eighteen Hundred and Eleven, for the Roman Catholic Society worshipping at the Church of St. Mary, in the vicinity of Bryantown in Charles County, (to wit), Joseph Simpson, Jesse Jameson, Alex. Johnson, Marsham Bowling, George Edelen.

Test:

John Henry

“Whereas it is just and right, whenever any section of people form themselves into an association, for the purpose of Religious worship, that each member thereof should contribute in equal proportion to their respective ability, to the support of the Pastor and other expenditures incident to such association.

“We therefore, the subscribers being appointed Trustees of the Congregation worshipping at the Church of St. Mary, in the vicinity of Bryantown, for the ensuing twelve months, having taken into consideration the common concerns of the said congregation, and finding no regular mode hitherto

adopted for regulating the temporal concerns of the said congregation, do therefore unanimously resolve, for the purpose of affecting the above reasonable and necessary object, that a congregational roll shall be opened, in which the master, mistress or head of each family, within the limits of the said congregation, shall be required to enter his or her name within one month from the opening of the same, and all persons and families, so enrolled, shall be considered as members of the said congregation and no others.

“And we further resolve, that every person so enrolling himself or herself, shall thereby be obliged to pay to the Trustees *pro tempore*, the several sum or sums of money, which may become necessary annually, to be levied by the Trustees for the purpose of meeting the contingent expenses of the Congregation,—it being positively understood that no money shall be levied unless in equal ratio, agreeable to to the public assessment of each member.

“And we further resolve, that if anyone who may have enrolled himself or herself in the congregational roll, shall at or before the annual election of Trustees next ensuing, order his or her name to be struck from the said roll, this shall not be so construed as to exonerate him or her from the payment of money due prior to the said order.

“And we further resolve, that it shall be the duty of each and every board of Trustees to keep a Journal of their proceedings in which shall be set forth all resolves entered into, as also an account of the appropriation of all money by them collected and disposed of for the use of the said congregation to be attested by their clerk, and signed by their President, the Pastor *pro tempore*, which said book shall be kept at the Pastor's mansion or place of residence, to be at all times open to the inspection of any member of said congregation.

“ Done in meeting this 15th day of November in the year of our Lord, eighteen hundred and Eleven.

Joseph Simpson,
Jesse Jameson
Alexander Johnson
Marsham Bowling
George Edelen.”

Then follows the Congregational Roll.

“ We, the subscribers, do thereby respectively oblige ourselves to conform to the regulations hereunto annexed for the government of the Congregation of St. Mary, in the vicinity of Bryantown, and in all respects do hereby consent to make the same obligatory on us, and we do further, severally oblige ourselves, that in case the said money, when levied shall not have been paid within the time mentioned in the foregoing resolutions, that it shall be recoverable in like manner as other debts.

Subscribers' Names

Joseph Gardner Sr.
Lecticious Boarman
Benj. Lancaster
Richard B. Gardner
Roswell Harbin
John T. Boarman
Thomas Jameson
James H. A. Middleton
John Langley
James Boarman
Thomas Osborn
John F. Gardner
Philip Edelen
Thomas James Boarman
Rezin Harbin

Subscribers' Names

Mary Queen
Mary Johnson
Ann Bowling
Mary Bowling
Mary Wathen
Henry Carrico
Raphael Wheatley
Henry Montgomery
John Fenwick
Benj. Gibbons
William Gardiner
David R. Osborne
Alexius Langley
Alexius Proctor
Raphael Wheatley

Jno. L. Simpson	Polly O'Bryan
Raphael Boarman	John Johnson
William Carrico	Eleanor Bradford
John Buller X his mark	by Rev. John Henry, the
Anthony Levie	pastor pro tempore.
Raphael Jameson	John Carrico
Charles McDonald X	Joseph Lemar
his mark	Elizabeth Gardiner on the
Monica Boarman	guardianship of Jos. Gard-
(by Rev. John Henry)	ner.
Joseph Johnson Sr.	Mary Tench X her mark
Thomas C. Boarman	Leonard Tench X his mark
W. Sarah Dyer	Augustin Burch
	Mary Morris
	Thomas Boarman

" At a meeting of the Trustees of the Church of St. Mary, the 28th day of February 1812, these were present. The Rev'd John Henry, pastor pro tempore

Joseph Simpson	} Trustees
Jesse Jameson	
Marsham Bowling	
George Edelen	

" The following resolutions were unanimously adopted, 1st. That for the purpose of repairing the Pastor's dwelling House, as for meeting other necessary expenses for the Church, there shall be levied on the assessible (sic) property of the members of the said Congregation, the sum of seventy-five cents in the hundred pounds, to be paid in the month of March ensuing agreeably to the resolves heretofore adopted. Secondly, that in order to show the amount of each member's portion of levy, the list of assessible property, as taken from the Sheriff's books, for the year 1811, is hereby annexed. Thirdly, that it is hereby made the duty of the

clerk to render to each member his respective account for judgment.

By order of the Trustees

M. Bowling Clk."

Then follows the "List of assessible (sic) property as taken from the Sheriff's Books to wit:

		cr.
" Marsham Bowling	794.05	By Cash \$5.97
Samuel Jameson	1125.10	" " 8.44 "

and so on. It would be tedious to transcribe the whole list. This assessment of property was renewed from time to time, at first until 1816, in £ and s. and thereafter in dollars although the collections are recorded from the very beginning in dollars and cents. In 1821, the value of property assessed was \$72,688.00, the levy was \$242.20 and the amount collected was 213.86. It would also be unnecessarily tedious to transcribe all the accounts but as samples of the financial transactions we may note

" Aug. 12, 1812. By cash paid Richard B. Gardner, a balance for the hire of Negro Stephen in the year 1808, for the use of the Rev. Mr. Henry with interest and cost of an execution \$5.25

" Jan. 18, 1813. By cash paid Sheriff, County levy on the property of the Church of St. Mary for the years

1810-1811-1812 (apparently for taxes or perhaps the expense of making up the list,) \$8.07.

" Jan. 1, 1818. To cash paid Miss Eleanor Wathen for making fires in the Confessional room at the Chapel for the present year. \$5.00

" Jan. 18, 1819. To cash for 10 yards Irish Linnen for use of the Church as per bill. \$6.37½

" Jan. 1825. By cash paid Rev. Mr. Angier part of his salary of 1824. \$30.00

This is the last mention of Father Angier in the Trustees accounts.

" July 1, 1825. There is a ledger charge for the salary for three months of the Revd. Enoch Fenwick for \$50.00 which is marked paid in the ledger 1827.

By cash \$10.00 from Len's hire of 1826.	} \$50.00
By cash \$40.00 from hire of Tom for 1826.	

"Oct. 1, 1825. The ledger charges three months salary of the Rev. J. V. Wiseman to the first of January next at \$200 per annum. \$50.00.

"April 1, 1826. We find an entry "by cash for fetching the pictor" (?) to Rev. J. V. Wiseman \$2.50 and thereafter ledger charges year by year of \$200.00. Salary to Rev. Mr. Wiseman was paid very irregularly until 1829 when we find the following statement which we consider sufficiently interesting to be given in full. It was a final settlement with Father Wiseman.

"The Trustees to Rev. Mr. Wiseman Dr.

1829, to balance brought forward	268.61
amount of salary to July 1, 1829	50.00

318.61

Cr. 1829, amount assumed to pay Rev. Mr. Monayahan¹⁰ for 5 mos. salary from 1st.

Aug. 1828 to 1st. Jan. 1829	41.66½
-----------------------------------	--------

Amount of deduction on your salary	50.00
--	-------

Balance due	226.94½
-------------------	---------

\$318.61

Dr. To balance due on settlement to 1st.

July 1829	226.94½
-----------------	---------

Cr. By Rev. J. V. Wiseman's draft of 26th.

June 1829 in favor of John Spalding & Bros.	\$54.71½
---	----------

By do do in favor of Wm. N. Bean for	75.60
--	-------

By do do in favor of Edward Turner & Co. ..	50.90¾
---	--------

By Cash paid same time to Rev. J. V. W. ...	20.00
---	-------

By an additional draft in favor of E. Turner	
--	--

& Co. of same date for	9.00
------------------------------	------

By settlement for bridle, saddle	16.72¼
--	--------

\$226.94½

¹⁰ The correct name was Moynahan.

A list of articles for which the Rev. J. V. Wiseman was allowed by the Trustees in settlement in June 1829.

	D. C.
1 Gilt Looking Glass	\$3.00
2 sets knives & forks	3.00
1 Carving knife & fork	1.00
1 doz. China Dining plates	1.75
1 doz. breakfast plates	1.75
1 wash bowl & Pitcher	1.75
½ doz. large tumblers .....	.75
1 pr. shovel & trays	1.50
1 large blue pitcher .....	.75
2 chambers .....	.75
2 pr. large rose blankets	11.25
23 yards bleached cotton	5.75
½ doz. britannia spoons .....	.87½
½ doz. tea spoons .....	.37½
2 blue dishes	1.25
2 vegetable dishes	1.62½
38 castings	2.37½
1 frying pan .....	.75
1 iron griddle .....	.75
1 pr. brass candlesticks	1.00
1 nest Ironbound Wooden ware	2.00
1 Water Tub .....	.50
1 Spade	1.00
1 Carey plough	5.00
1 Horse Collar .....	.25
1 pr. plow lines .....	.25
1 Stock Lock .....	.50
1 Oven	1.27½
1 Wire Scifter .....	.62½
1 Spider .....	.87½
1 Tea Kettle	1.00
2 Stock Locks	1.12½
2 Pad Locks .....	.62½
2 pr. Andirons	3.43½
<hr/>	
	\$60.46

The Trustees elected May 18, 1812 were: Joseph Simpson, Jesse Jameson, Alexander Johnson, Marsham Bowling, George Edelen. May 15, 1815, Alexander Johnson, Jesse

Jameson, Marsham Bowling, Samuel Jameson and James Boarman. On the first of September 1816 Raphael Jameson and James Gardner were appointed by the Rev. Robert Angier to succeed Alexander Johnson and Jesse Jameson deceased.

Trustees elected Monday May 11th, 1818 were:

Samuel Johnson, Marsham Bowling, James Boarman, James Gardner, Thomas H. Boarman. For 1819, William Queen is substituted for Samuel Johnson. For 1823, M. Bowling, W. Queen, James Gardner, Benedict W. Gardner; for 1824, M. Bowling, W. Queen, J. Gardner, Richard B. Gardner, B. W. Gardner; for 1825 Thomas Semmes is substituted for B. W. Gardner. For 1826 the list is the same as for 1825. The Trustees elected, at the meeting held on Monday, the twenty-seventh day of May, 1828, the last recorded meeting in the book were Marsham Bowling, William Queen, Thomas Semmes, Benjamin H. Jamieson, and Aloysius Gardner.

On the last pages of the Baptismal Register, there is a record of the elections, until 1842. For one year 1833, D'Arcy French is a trustee, in 1834 John Hugh and in 1835 Henry Mudd. With these exceptions during the whole period from 1811 to 1842, while we find many changes of individuals, only nine family names appear among the Trustees; Simpson, Jameson, Johnson, Bowling, Edelen, Boarman, Gardner, Queen and Semmes. Marsham Bowling's name disappears only in 1842. He probably died about that time after a faithful service in the interests of the parish of more than 30 years, as his place is taken by a member of the same family, Wm. Fr. Bowling. It is worthy of remark that there is no evidence at any time of controversy or conflict between the Trustees and the clergy. The Rev. Edward Southgate in his "Notitiae" Jan. 1, 1896 reports that the title to the Church property is in the name of the Ordinary, that there are two trustee deeds both duly

recorded, and in reference to some old deeds says "they are not to be found in the County Records though reference is made to them in the first Trustee deed to Archbishop Eccleston in 1848. This would indicate the date at which the Trustees went out of existence.

UPPER ZACCHIA—BEANTOWN—WALDORF

This completes the history of Bryantown or Lower Zacchia. Mattawoman as we have seen was dropped from the Catholic Directories after 1841 and Upper Zacchia, afterwards called Beantown (not from the vegetable but more probably from a family of that name), and now known as Waldorf was separated from Bryantown in 1852. From August 1852 to October 1855 it was attended by the Rev. John P. Donelan, who lived at Piscataway. The following copy of an old paper found by the present pastor of Waldorf is worth preserving for the light it sheds on the history of that parish. It was written by the Rev. John P. Donelan.

"The first regular meeting of the gentlemen whom long custom has styled Trustees held under my administration was on Monday, 22nd of Nov. 1852, pursuant to a request made from the altar on the day previous. At that meeting Messrs. Dory Mudd, Wm. A. Mudd, John G. Summers and Edw. D. Boone were present to examine the accounts of monies received for the improvements and etc. in church and graveyard, also from the late Fair held at Messrs. Mudd and also into the expenditures of said monies. My accounts were made out, submitted and approved. Messrs. Mudd presented a bill of \$19.69 admitted and paid. Mr. Ed. Boone a bill of \$22.38 paid. Mr. Jere D. Dwyer \$76.00 paid. Mr. P. Gallante bill for carpenter work was approved and paid, \$80.00. At the same meeting it was decided that the furniture in the room provided by me should be purchased and retained as furniture for the Pastor's room. After a long and harmonious session the gentlemen retired thus dissolving the meeting.

"There had been an informal meeting of the same gentlemen some six or eight weeks previously to consult on the propriety of selling the farm, colored persons, etc. to fund the proceeds for a more permanent income but the meeting adjourned doing nothing. The meeting of the 22nd was held in my room at Mr. Ed. Boone's Priest's residence; the other in the sacristy of the church after Mass on Sunday.

"I received my appointment on the 5th of August, 1852. Took charge of the two congregations, Piscataway and Reeve's on the 6th and came to the counties Wednesday the 11th of August 1852. When I came Reverend Mr. Dalton was in charge—yielded all the income to him until September 1st. A few days after he left for Baltimore. All things were as is too well known—in confusion. The churches nearly abandoned. By collections and fairs we soon made them what they now are. Up to the 21st November I have received in subscriptions to church, graveyard, etc. \$119.25. From fair held at Messrs. Dory Mudd during the first week of November \$296.36. Accounts show how expended. At this present date 23rd November 1852 I am satisfied with the result. There yet remains much to be done but it will be accomplished in time.

JOHN B. DONELAN, *Pastor.*"

"I arrived at Mr. Boone's Saturday 4th December at 11 A. M. The death of Miss Virginia Edelin of Prince George will call me away early on Monday. There were on Saturday but five confessions and I found that the roof leaked badly under the steeple. On Saturday I talked of heating the Church by stoves and found a very good spirit. After a very rainy season this day was clear and lovely. Church crowded. Monday also clear and fair and I must hasten away as soon as the people get through with their Confessions.

"November 21st, 1853. It is now nearly a year since

my entrance was made on this page. Many the changes, many the ups and downs since then. Some have gone to eternity and some to distant places. Sunshine and storms in the moral as well as the material world. The old Chapel has undergone a complete transmogrification. The graveyard has been cleaned up; the fence erected, walks made and the Calvary placed in its midst. Beneath the shadow of the cross the slumbering dead repose in the cemetery. Simple it may be, yet, Catholic in its appearance as well as in its nature. It was more than edifying to witness the cheerful alacrity with which the old and young turned out to labor in person on these changes and improvements. The young men gave a lovely sample of faith, zeal and grateful remembrance of their departed parents, relatives and friends. May God reward their faith.

“ The summer has been long and extremely warm. The stove in the church was purchased last winter but was used seldom. A few weeks ago I had it again put up and it now answers well. During the year there have been very few sick calls in the parish but the calls from Prince George’s made up for it. It was a deadly season; there many of our best citizens fell. Often have I been called to that parish, Piscataway, the moment I had reached my door here and still oftener on the road here. On the 9th of August I left here for Piscataway. It was the last visit I made for three months. Stricken down by fever I was on the brink of eternity both in that village and in Washington. During my illness Fr. Clarkson, a Dominican, kindly visited the parish twice. On my return I spoke of the new organ in the church. It was purchased for \$200.00 of Henry Berger—a cheap purchase. Mr. Henry Mudd and his son James, with Jere Dwyer, sent their teams for it to the Ferry Mas-masy on Sunday, October 6th. On Monday the 7th it was put up and on the 20th tried for the first time. All were charmed. Miss Mary Clara Mudd is the kind and

generous organist. I am still edified by all I see and hear. Good people. How earnestly should the pastor placed over you labor for your salvation. It needs but one to guide you to give you a good example and you are ready to follow; nay, even to outstrip him in the path to heaven. So let me live that at the head of my flock I may say with Joshua "I and my people we will serve the true and living God."

JOHN P. DONELAN."

The Rev. John P. Donelan was in his day one of the notable priests of Baltimore. He was ordained in 1836 and during his Seminary Course acted as a teacher in St. Mary's College from 1833 to 1836. After his ordination he was assistant to the Rev. Wm. Matthews at St. Patrick's Church, in Washington till 1840, when he became the first pastor of St. Matthews, also in Washington. In 1846, he was appointed pastor of St. Vincent's Church, in Baltimore. He had considerable reputation as an orator, and was frequently called on in this capacity for public church celebrations. In 1851, he left St. Vincent's and served at Piscataway, Bryantown and other Missions in Prince George's and Charles Counties till 1855. After leaving the Counties he was for several years a teacher at St. Charles' College. Then he and his brother, the Rev. James B. Donelan, who succeeded him at St. Matthew's left the Diocese and went west. James Donelan joined the Diocese of Dubuque and John went to Chicago, and died, in 1866, at Rockford, Ill. In 1855 Rev. P. B. Lenaghan succeeded Father Donelan at Piscataway and attended Beantown from that place till 1863 when he moved to Beantown and Piscataway became the mission. Father Lenaghan left in March 1874 and went to Texas, Baltimore County of which he was pastor until his death, March 4, 1896. After a short interval of a few months, during which the entries in the registers bear no signatures, the Rev. Henry Volz became resident pastor and remained from Jan. 1875 to Jan. 1883.

It then again became a Mission of Piscataway, and was attended by the Rev. Stephen J. Clarke from April 1883 to Nov. 1885 and by the Rev. John J. Conway, from 1885 to Sept. 1889. From that time there is quite a list of priests whose names appear in the Catholic Directories and in the parish records. Rev. M. E. Stanton was resident for a few months in 1889; Rev. E. M. Southgate came from Bryantown in 1890 and 1891; Rev. Geo. A. Dougherty, now Vice Rector of Catholic University, was resident from Aug. 1891 to Feb. 1892; Rev. P. G. Minnehan was resident about 3 months in 1891; Rev. C. W. Currier, later Bishop of Matanzas, was resident about 6 months in 1892; Rev. E. M. Southgate attended again from Bryantown from June to Oct. 1892; Rev. James P. Carey was resident from Nov. 1892 to Oct. 1893; and Rev. Richard B. McCarthy for 3 months, Oct. 1893 to Jan. 1894.

In Feb. 1894 Waldorf received as Pastor the Rev. N. Martin, a Sulpician, apparently already a broken-down man, who nevertheless took hold with a zeal which was untiring and worked on with results, not only spiritual but temporal for 29 years until his death, August 6, 1923.

The old church at Waldorf, which was dedicated to St. Ignatius, was located about $1\frac{3}{4}$ miles distant from the present site, in the old graveyard, which still exists, though no longer used. The present church, a frame structure was erected by the Rev. Peter Lenaghan, who took charge in 1855, although he only moved his residence from Piscataway in 1863. He had it dedicated to St. Peter. During the intervening years, in which very frequently there was no resident pastor, the building had very much deteriorated, and when in 1894 Father Martin assumed the pastorate, the first thing he had to do was to repair the church, and he kept it in as good condition as he could. He always complained that his work went for very little as the building was never substantial. The rickety old shack that he found

in use as a rectory was incapable of repair and he therefore built a new rectory, very largely, if not altogether, from his own means. It is probable that before many years have past a new church also will have to be erected.

The present pastor of Waldorf is the Rev. Stephen A. Morris, ordained in Dec. 1906. From the time of his ordination until the death of Father Martin he was assistant at St. Peter's, in Washington.

BENEDICT

We have a note without date stating that Benedict, was attended by the Jesuits from St. Thomas' Manor. This must have been before 1861 as since that date there has been no service from St. Thomas to the section of country in which Benedict is situated. The next notice we have of Benedict was in the C. D. 1892, that it was attended from Bryantown. That was during the pastorate of Father Southgate. The corner stone of the church of St. Francis de Sales was laid, July 16, 1896, by the Rev. John D. Boland. It continued to be a mission of Bryantown till 1904. Then owing to the great interest that Bishop Curtis took in the mission of Solomon's Island in Calvert County, Benedict and Solomon's were united and the Rev. John M. McNamara, ordained in 1902, was appointed to take charge of them with residence at Benedict. Father McNamara was succeeded by the Rev. Leo J. Otterbein, ordained in 1908. After him came, in 1912, the Rev. Francis J. Loughran, also newly ordained. The Rev. Martin McNulty, ordained May 28, 1914, succeeded Father Loughran and then came the Rev. T. V. Fitzgerald, ordained May 21, 1917. The church, a neatly built brick building, was totally destroyed by fire, August 27, 1918. Father Fitzgerald was relieved from duty at Benedict, in Jan. 1919, and his place was taken by the Rev. J. Harrington O'Neill, ordained, Dec. 21, 1918. The connection between Benedict and Solomon's Island had

been recognized for a long time as imposing upon the pastors very difficult work, as the two places were not 20 miles apart but were on opposite sides of the Patuxent River, involving a journey of nearly 40 miles to get from one place to the other. Therefore, in 1920, a separation took place. The Rev. Maurice B. Alexander was placed in charge of Solomon's and Benedict was joined to Woodville, also in Charles Co.

Early in 1924, the corner stone of a new church was laid, which it is expected will be ready for use before the end of the year.

WOODVILLE

The church of St. Dominic at Woodville was dedicated by His Eminence Cardinal Gibbons, Sept. 10, 1879. According to the C. D. it was attended at first from Beantown, but from 1883 to 1891 it was attached to Bryantown. Then, from 1891, it continued to be a mission of Waldorf, till 1920, when it was united to Benedict.

When Father Martin was relieved of Woodville, he built a little church at *Baden* also in Prince George's County, which had been for a number of years the principal one of the Catechism Centres established by him in several parts of his parish.

MATTAWOMAN

So far we had written thinking our story ended. The old record book that we have been studying gave no indication as to the location of Mattawoman, and when that name vanished from the Catholic Directory after 1841 we were apparently left, as it were high and dry. Further study of the Directories and information received otherwise have, we think, led to the real solution of the problem.

The "Catholic Directory", of 1833,¹¹ the first of the

¹¹ We say "Catholic Directory" although the earlier issues were always called "Catholic Almanac and Laity's Directory."

series, lists "Mattawoman near Piscataway, Fr. Geo. Co." It was attended by "Rev. Francis Roloff dwelling at Bryantown. Service on the 5th Sunday. All Holidays".

In the meantime, in the Catholic Directory of 1839, appeared the first notice of Piscataway, that "a new church is to be erected". In the C. D. 1840, the Rev. Edward McColgan who was ordained in September 1839, is put down as Pastor at Piscataway. In 1841 he was made Pastor of St. Peter's in Baltimore, where he remained until his death in Feb. 1898. The next notice of Piscataway is in 1843, when we find that Rev. Henry Murphy "attends Piscataway and the Stations attached to it." From 1846 to 1849 it was attended from Alexandria, Va. From 1849 to 1852 the Rev. Patrick Dalton was pastor. Then came the Rev. John P. Donelan from 1852 to 1855, when the Directories begin to give indications of its connection with Beantown. The Rev. Peter B. Lenaghan succeeded Father Donelan in 1855 and, in 1863, he removed his residence to Beantown, as we have seen above. From 1870 to 1875 it was attended by the Carmelites, who lived at Upper Marlboro and, from 1875 to 1880, by the Josephites from the same place. In 1880 the Rev. Stephen J. Clarke became pastor. He was succeeded in 1885 by the Rev. John J. Conway. In 1887 Father Conway began the erection of a new church at Surrattsville (now called Clinton), dedicated to St. John, the corner stone of which was laid, July 20, 1888, by the Rev. Dr. John S. Foley, pastor of St. Martin's Church, Baltimore, afterward Bishop of Detroit. This church was dedicated by His Eminence, James Cardinal Gibbons, August 15, 1889. Father Conway was succeeded at Surrattsville by the Rev. P. G. Minnehan, ordained, December 21, 1889. After one year as assistant at St. Patrick's, Baltimore he was sent to Waldorf. After two months at Waldorf he was transferred to Piscataway and lived in the old Parish House, for two months, until the new

Rectory at Clinton was finished. Father Minnehan has lived at Clinton ever since, and attended Piscataway until June 17, 1922, when the Rev. John F. Horstkamp was made resident pastor there.

Now to connect Piscataway with Mattawoman. As we have seen the old directories say that Mattawoman was near Piscataway. Father Minnehan writes: "The present church at Piscataway dates back only to 1904. The old church was begun in 1838, and was not finished until about 1847. It was badly constructed, for even as long as 20 years before my appointment, it was condemned as unsafe. The parish house consisted of four rooms attached to the church. To make more room part of the gallery of the church was afterwards taken in. The last confirmation was administered by Bishop Curtis, Oct. 6, 1901. As there was no hall or any other place to hold services, a lot containing 1½ acres and a house, was purchased for \$50.00, and six hundred were spent in remodeling it. This was used until the new church was dedicated by Cardinal Gibbons, Sept. 25, 1904. Over the door was placed the corner stone from the old church, inscribed with the date of erection, 1838, and the words: "Come to me all you who labor and are burdened, and I will refresh you: Matt. 11. 28." The concluding words of Fr. Minnehan's letter furnished the final link to connect the "Mattawoman" of the old directories with the Piscataway of the later ones.

"The old church was located about 3 miles from Piscataway on the Middleton farm, and was attended, sometimes from Upper Marlboro and sometimes from Beantown. It is still spoken of by some of the older inhabitants as the Mattawoman Chapel. It included 3 acres of land, which I think is still used by the Middleton family. A few tombstones are all that are left to indicate the place. The chapel was right by the Mattawoman Creek, which also bounds the Middleton farm. I have reason to remember the Creek as

I was in Piscataway but a few weeks, when my horse was drowned and I narrowly escaped in crossing it after a severe rainstorm."

Piscataway today has all the marks of the "Deserted Village". It is situated on Piscataway Creek about 7 miles from the Potomac River, was at one time a thriving town, as its substantial buildings, now alas, dilapidated and forlorn, bear witness; and it was the shipping point, for tobacco and other commodities of the surrounding country. That was in the days of water transportation. With the advent of the railroads, all was changed and then came the desolation of today. We must not forget that the modern Piscataway is practically the same location as the old "Pascataway" of the early days of the Province of Maryland, where Father White established for a short while a centre from which he intended to work for the conversion of the Indians.

This rather long and prolix narration of the chronicles of the "Congregation of Upper and Lower Zacchia and Mattawoman," should have at least one result. It shows the progress that has been made in this one section of the Country. In 1793 one or at most two priests were serving this large territory of Prince George's County in which now there are seven good-sized parishes. And we may look back with joy and thankfulness over the history of this 125 years. Nay, more, if we do not forget the little chapel "only 30 feet long near Zekiah Swamp Creek" in 1696 we look back 228 years. And who will say that we may not look back and call the history of Bryantown 250 years, since surely the old chapel had already been serving the people for at least twenty years before 1696.

ROCKVILLE

As a supplement to the Bryantown records it may interest the readers to know the proceedings of another country parish of Maryland, Rockville, Montgomery County, which

are contained in a dilapidated manuscript, put into my hands by the Reverend John T. Coolahan, Pastor of Rockville.

August 13, 1815.

We who have hereunto subscribed our names oblige ourselves to pay to the Reverend Mr. Redmond or to his agent the several sums annexed to the same, for the purpose of purchasing a lot of ground in or near Rockville to erect a Church thereon for the accomodation of the Roman Catholic Congregation, as well as to build a dwelling house upon said lot for the residence at all times of the clergymen who may be appointed to attend the said Congregation. It will be distinctly understood by subscribers that one-third of the money subscribed is to be paid when called for, one-third when the church is commenced and the remaining third when the church is under roof.

William Magrath Pd. \$200	\$400.
William Lee	200.
Januaro S. Farre	100.
John Adams	100.
Henry Harding, Pd. 8.33, pd. 8.33	25.
Mrs. Henrietta O'Neale	50.
Henry O'Neale	50.
Miss Mary Ann O'Neale.....Paid, in full	50.
John O'Neale (of Lawrence)	50.
Benedict S. Adams, pd. 16.662/3, 16.67	50.
James Lyddan, pd. 16.66	25.
Walter Sims, Pd. 10	20.
William Hanly, Pd. 10	25.

1145.

James Ryan, pd. 7, and 7	20.
Joseph Brown, pd. 7	10.
Mrs. Margaret Offutt, Paid in full	25.
Miss Catherine Offutt	20.
Z. B. Offutt, Pd. 10	20.
Mrs. Henrietta Adams, pd. 5, and 5	10.
John McDonald, pd. 2	6.
Benjamin Curren, pd. 8.33	25.
Philip Connelly	25.

John Hetes	10.
Burgess Willett	25.
C. H. W. Wharton, pd. 50	150.
Catherine Willett	25.
A. Taney, pd. 10., 10., 10., Pd. in full	30.
Reverend Enoch Fenwick, Paid in full	10.
Charles Carroll of Carrollton	Paid 120.

Total amount of subscription was 2082.50

At a meeting of the members of a Congregation of Roman Catholics at Benedict L. Adams' house on the Second Sunday in November in the year 1815, which are the time and place ordinarily used for public meetings of the said Congregation, there were present and enrolled themselves as members of the said congregation the following free white male persons, above twenty-one years of age. Viz.

William M'Grath	Z. B. Offutt
Henry Harding	Thomas Donohoo
William Henley	John Porver
James A. Shane	William Henley, Jr.
Walter Sims	Robert Connelly
Benedict Adams	Elias Power
James Ryan	Augustus Taney
Peter Connor	Charles H. W. Wharton
Cornelius Ryan	Luke Allen
James Murray	James Johnson

And whereas the said Congregation deemed it right and proper to proceed under the Act of Assembly passed in the year 1802, entitled: An Act to Incorporate certain persons in every Church or Congregation in this State, and further confirmed by an Act of Assembly passed in the year 1809, Ch. 139, entitled: An Act to confirm an Act, entitled: An act to incorporate certain persons in every Christian Church or Congregation in this State to elect six sober and discreet persons as trustees to manage the estates, property, interests, and inheritance of the said Congregation.

Therefore the said free white male persons above the age of twenty-one years belonging to the said Congregation do by ballot at the time and place aforesaid, choose William Carroll, Henry Harding, Zephaniah B. Offutt, Charles H. W. Wharton, Benedict L. Adams and Augustus Taney, being six sober and discreet free white male persons above the age of twenty-one years, belong to the said Congregation, to act together with the Pastor thereof appointed agreeable to the rules and discipline of said Roman Catholic Church, as Trustees, in the name and behalf of the said Congregation, and to manage their estate, property, interests and inheritance until another election of Trustees as hereinafter is provided shall take place and the said Congregation at the same time and place do agree to the following rules by which they are to be regulated.

1st. Resolved, that on the first Monday after Whitsunday in the year 1818 and on the same day in every third year thereafter, the free white male persons of twenty-one years of age belonging to the said Congregation shall assemble at the Church or house at which Divine Service is usually celebrated for said Congregation and between the hours of 11 A. M. and two o'clock P. M., shall elect six sober and discreet white male persons above the age of twenty-one years, belonging to the said Congregation to act with the Pastor as above passed as Trustees, to manage their estate, property, interest and inheritance.

2nd. Resolved, that the persons who have been already chosen as Trustees together with the Pastor for the time being appointed as above described for the said Congregation and who are to be continued by perpetual succession as above mentioned, shall constitute a body corporate called by the name and stile of "The Trustees of the Rockville Roman Catholic Congregation" and that the said Congregation choosing (sic) the same shall be called "The Rockville Roman Catholic Congregation."

3rd. Resolved, that the Trustees now chosen, together with the Pastor for the time being, appointed as above described, shall constitute the said body corporate until a new election, and the same persons shall be capable of being elected as often as the Congregation may find beneficial and conducive to their interests and if through some unavoidable cause the election of Trustees shall not be made on the day required in the first resolution above written, in any year appointed for election, that then it shall be made on the first Sunday thereafter on which Divine Service shall be celebrated in course at the Church or house where it is usually celebrated for this Congregation.

4th. Resolved that whenever any vacancy shall occur by the death, removal, resignation or disqualification of any member of the said corporation, the minister of the said Congregation shall appoint some day for the Congregation to meet and choose some person to fill such vacancy, giving a notice to the Congregation from the Alter (sic) of not less than ten days before the day of such election and the person elected and the persons electing shall be respectively qualified, as by the first resolution hereinbefore written is specified and required.

Maryland
Montgomery County } to wit.

Be it remembered that on this second day of January in the year eighteen hundred and sixteen personally appear Henry Harding, Benedict L. Adams, Zephaniah B. Offutt and Augustus Taney all of Montgomery County, Trustees named in the written instrument of writing, before us as Justice of the Peace for Montgomery County and acknowledge the said within instrument of writing as the same which was read publicly and aloud to the Congregation of Roman Catholics assembled at Benedict L. Adams' house on the day therein stated for their approbation and adoption and that subsequent to the public reading of the same, but

on the same day and at the same place the persons mentioned in a paper marked No. 2, appeared and elected as Trustees the persons named as Trustees in the same paper marked No. 2 and gave in their names to Augustus Taney to record as members and voters of the said Congregation.

And now at the same time the Trustees mentioned within will and satisfactorily assure us that the proceedings have been legally and duly conducted.

Signed Jesse Leach
 Zadock Lanham

A petition was drawn up to lay before the Legislature of Maryland to get an act to allow this Congregation to hold more than two acres of ground, but a law was passed putting all religious denominations on an equality—consequently the petition was not laid before the House. The Trustees met by appointment February 1st, 1816. Present, Reverend James Redmond, Charles H. W. Wharton, Henry Harding, Benedict L. Adams, Zephaniah B. Offutt.

Purchased of Jesse Leach two acres of ground at the Junction of the two roads to Georgetown and Baltimore, with the privilege (sic) of taking two more within twelve months from the above date at \$75 per acre, the said Leach having the privilege of taking away the fence now on said ground, he putting a dividing fence between said lot and his ground at his own expense and to keep it up hereafter.

Adjourned till Tuesday 13th instant.

Met according to adjournment—Present, Reverend James Redmond, Augustus Taney, Charles H. W. Wharton, Henry Harding, Benedict L. Adams, Zephaniah B. Offutt.

It was agreed to purchase two more acres of ground of Jesse Leach, making the whole lot of four acres.

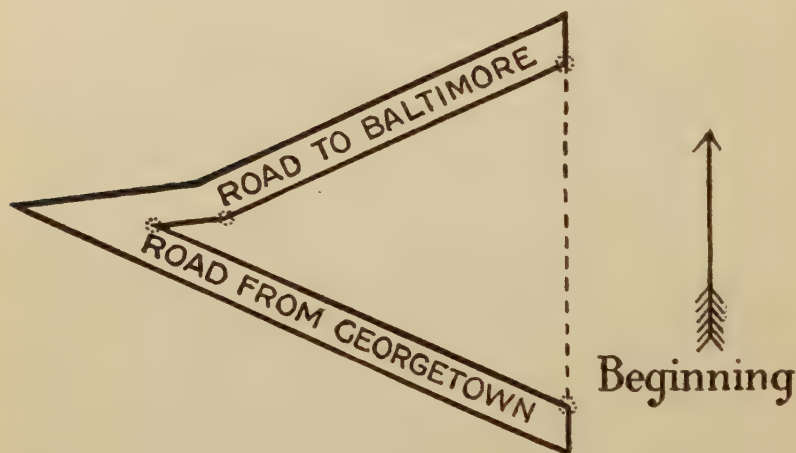
The description and survey of these four acres is as follows.

Part of a tract of land called Haymon's Addition, be-

ginning at a stone planted by the side of the road leading from George Town to Rockville and running thence up and bounding on said road N. 63° W. 44 Ft. to the main road leading to Baltimore, then bounding on said road S. 89° E. 8 Ft., N. 69° E. 38 Ft. to a stone, then with a straight line to the first beginning containing four acres of land.

Wy. Janes

8th Feby. 1816



PLAT OF POINT PYRAMID, 4 ACRES.

It is agreed that Augustus Taney (cashier,) pay Jesse Leach, one hundred and fifty dollars, it being half the purchase money of said lot. It is also agreed that Henry Harding, the Secretary to the Board, advertise for some person to hand in proposals, by the 27th instant, to furnish one hundred thousand merchantable bricks.

Adjourned till 27th February instant.

Met according to adjournment—Present, The Reverend James Redmond, Charles H. W. Wharton, Augustus Taney, Henry Harding, Benedict L. Adams and Zephaniah B. Offutt.

Adjourned till Tuesday, 12th of March.

Met according to adjournment—Present, the Reverend James Redmond, A. Taney, Benedict L. Adams, Henry Harding, William Carroll and Zephaniah B. Offutt.

Adjourned till Tuesday, 26th instant, at three o'clock.

The Trustees met by appointment. Present, Reverend James Redmond, Augustus Taney, Charles H. W. Wharton, Henry Harding and Benedict L. Adams.

It was unanimously agreed that the Church be fifty feet by thirty-six feet, four windows on a side and one over the door and a shingle roof, September 3rd, 1816.

There is added a list of "Subscribers to the Rockville Church from Holland River Congregation," amounting to fifty-seven dollars. Also "Subscribers to the Rockville Church from the Rockville Congregation," also lists in succeeding years up to 1820 from Barnstown, Rock Creek, and Seneca. The lists are so confused and the book so dilapidated that it would be difficult to compute the totals.

The next meeting of the Trustees recorded in the book is that of June, 1819.

Agreeable to an act passed by the General Assembly of Maryland at its session, 1818-1819, and in conformity to said act, Trustees having been duly elected, after notice given by the Reverend Pastor, Michael F. X. Carroll, to manage the estate, property, interest and inheritance of the Rockville Roman Catholic Congregation. . . . The following Trustees as duly announced by the said Reverend Pastor met at the Rockville Roman Catholic Church, this twenty-second day of June, 1819.

Reverend Pastor Michael F. X. Carroll, Benedict L. Adams, John Adams, William Clements, Archibald Lee, Charles H. W. Wharton and Francis Jameson, having been elected agreeably to law, were not present. The Board of Trustees having been organized: 1st: Ordered that Benedict L. Adams call upon Mr. Adam Robb to furnish all accounts

and receipts he may have against said Church, together with his authority for the contracting of any debts therefor. 2nd: Ordered that Mr. Adams request of the Rev. Mr. Carroll to present accounts he may have against the Church. 3rd: Ordered that Mr. Adams call upon Mr. Osborn S. Wilson to meet the Board of Trustees, at their next meeting and to give him timely notice thereof—to furnish to the board all subscription papers, notes of individuals, money collected by him for the Church and such other information he may be possessed of relative thereto. 4th: Ordered that Mr. B. L. Adams furnish all papers and other information in his possession, relative to the Church. 5th: Ordered that Mr. Adams give notice to Mr. Henry Harding and request of him any information he may be able to furnish relative to the affairs of the Church, in person or otherwise as he may feel disposed. 6th: Ordered that the individual subscribers, members of this church, be authorized to erect pues (sic) for their accommodation, the first year free of charges and liable hereafter to such charge annually for rent as the Trustees may direct, and to be built in form and appearance and in such situation, as the Reverend Pastor may desire, who is hereby authorized to act for the Trustees, and that members not subscribers shall be at liberty to erect pues, liable to such rent as the Trustees shall decide. 7th: Ordered, that a sexton be appointed whose duties shall be to dig graves, cleanse the Church and keep up order in it during Divine Service and to perform such other services as the Reverend Pastor or the Trustees may direct—and that the sum of two dollars be allowed him for each grave he shall dig. 8th: Mr. Francis Jameson offered his resignation, which was accepted. 9th: Ordered, that Mr. Clements put the subscription paper for the support of the Reverend Pastor, into the hands of a confidential person (who) will proceed to collect the amount forthwith. 10th: Ordered, that all the papers shall be kept at the Church for the use of

the Congregation and Trustees. The Board adjourned to meet again on Tuesday next, the 29th instant.

Michael F. X. Carroll, Benedict L. Adams, John Adams, William Clements, Archibald Lee, C. H. W. Wharton, Carlton Petticord.

The names appended to this meeting are evidently all signatures except the last. The name of Petticord is in the same writing as Wharton. Approved 22nd of August, 1819.

The Board of Trustees met today for the purpose of appointing a day to hold a full meeting, to decide upon various important subjects, and decided to meet on Monday the 30th August next, and request Mr. B. L. Adams to renew the notifications above and foregoing entered on the 29th of June last. C. H. W. Wharton, Carlton Petticord, Archibald Lee, B. L. Adams, William Clements.

September 27th, 1819.

The Board of Trustees met, agreeably to arrangement. Present—Mr. B. L. Adams, Mr. Clements, Mr. J. Adams, Mr. Lee, M. F. X. Carroll, President, and proceeded to the examination of accounts. The minutes of this meeting are very long and confused. Mr. Adam Robb is said to have presented a number of contracts and bills. Brick was laid for \$3.50 per thousand. Carpenter's bills and bills for windows, and doors etc. Then "Mr. Adam Robb presented his accounts against the Church up to this date, amounting to twenty-nine hundred and seventeen dollars 34/100, leaving a balance due to him of ten dollars 98/100, from the Church."

Then a number of other bills, some still unpaid, are presented and passed on. Whether these bills or any of them were included in Mr. Robb's account does not appear, and the total actual cost of erecting the building it would be difficult to calculate.

"Mr. Osborn Wilson presented a list of balances, due to the Church, as delivered to him by the Reverend Mr. Red-

mond, upon which said Wilson was to receive ten per cent. on all sums paid to either Trustees, Mr. Robb or to said Wilson, with the exception of Mrs. Oneale and John Connolly \$100."

"The Board took into consideration the propriety of proceeding legally against subscribers. When a vote was taken this proposition was not carried, and the Board placed in the hands of Mr. Robb a list of subscriptions still due amounting to \$77.86." The Board adjourned to meet again on Monday the 18th, October next. 21st of May, 1820, the board met and have examined the foregoing proceedings and received from Mr. William Clements a report that he has paid the sum of \$13.6¼ cents to Mr. R. Wallace as donated within—they further state that Mr. Robb has not made any report to them of any money he has collected.

"Wednesday, 24th July, 1822. The Board of Trustees met agreeably to notice. Present—The Reverend Mr. De Vos (a new pastor), Henry Harding, William Clements, Joseph Gardner, Archibald Lee, and proceeded to the business of the Church, and received the report of the Reverend Mr. De Vos of the different sums of money paid to him by the different Congregations, from July 1820 to this day being \$515.87½, being at the rate of \$205 annually."

Agreement received from Mr. Jenkins, "to build four new and repair forty pews for \$26.00." Evidently the "pues" built by the pewholders two years ago were rather flimsy.

Mr. Lee reported \$20 received "of the French Visitor, Mr. De Veuville toward finishing the Church. Mr. Jenkins proposes to "build a Gallery and twelve additional pews." Board proceeded to let the pews. "No member of the Congregation will be at liberty to occupy a seat in a pew, who does not pay for it. The space on either side of the Altar is to be closed by a railing, and to be appropriated at

the will of the Trustees under the direction of the Reverend Pastor."

Signed P. L. De Vos
Henry Harding
Archibald Lee
William Clements
Joseph Gardner.

Another meeting of the Board was held, November 23rd, 1822. Only business recorded was "decided that the prices of the pews shall be as follows." From \$14.00 to \$5.00.

"Whitsun Monday, 1823, an election for Trustees was held agreeably to the conditions of the Charter of St. Mary's Church, Rockville, when upon counting the votes it appeared that Archibald Lee, Henry Harding, William Clements, Joseph Gardner, Carlton Peddicord and Joseph W. Boarman were duly elected."

"August 18, 1823, The Board of Trustees assembled this day, present etc.

It was decided that, "after the payment of the expenses incurred by the Trustees in building the pews, the Balance should go to the support of the Reverend Pastor, and shall in future be paid over to said Pastor, semiannually as received by the agent or agents of the Trustees."

There follows a record of pews rented at prices much lower than proposed in a former meeting, ranging only from \$9.00 to \$3.00. "Board adjourned to Sunday the 24th inst."

This ends the record of eight years from 1815 to 1823, during which time there appear to have been three Pastors at Rockville, Rev. James Redmond, who served from 1813 to 1818; Rev. M. F. X. Carroll, 1818-1819; and Rev. P. L. DeVos 1819 to 1835.

In the following we have the Proceedings of a Special Meet-

ing of the Board of Trustees of the Rockville Roman Catholic Congregation.

Pursuant to notice dated the 25th May 1841 under the signatures of the Rev'd. M. P. Galligher, the Pastor of the Roman Catholic Congregation worshipping at St. Mary's Church, at Rockville in Montgomery County, Md. and of Robert Y. Brent and two of the Trustees of the said Church property, that a meeting of the said congregation would be held, in the said Church, on Saturday the 19th of June 1841, "to fill a vacancy in the number of Trustees and on other matters relating to the Church." A meeting of the said Congregation was accordingly held on that day.

The Pastor announced to the meeting that, agreeable to the Resolution of the Meeting of the 22nd Feby. last, that the land and property of the Congregation, vested in the Trustees, should be conveyed to the Most Rev'd. Archbishop of Baltimore, and his successors in the Archiepiscopal See, in trust and for the use and benefit of the Congregation, worshipping at the said Church, and that the Pastor should take all necessary measures for that purpose; He had memorialised the State Legislature for an Act to carry out the Resolution by sanctioning a conveyance to that Prelate, as a Trustee accordingly, and that although a Bill for the purpose passed the House of Delegates, it had been rejected in the Senate.

The Pastor also announced that subsequent to those proceedings in the Legislature, his attention had been drawn to an act of the Maryland Legislature, passed at December Session 1832 Chap. 308, entitled "An Act relating to the manner of holding and transmitting the title to certain Church property therein mentioned," which Act appeared to be sufficient to warrant the conveyance to the Archbishop pursuant to the Resolution of the Meeting of the 22nd of February last.

The Pastor also announced that be the decease of . . . the church property was now vested in Messrs. . . . as surviving Trustees. Whereupon the following Resolutions were unanimously adopted—viz.

1st That this Meeting now proceed to the choice of six new Trustees of the Property belonging to the Congregation, and

the following gentlemen were accordingly elected and chosen to be such Trustees—

2nd That the five surviving Trustees forthwith convey to their successors, the six new Trustees so chosen, all the property and estate which they hold as Trustees for the Congregation—

3rd That immediately after such conveyance shall be executed to the said new Trustees, they do, by proper deed, and under the provisions of the said Act of 1832 ch. 300 convey to the Most Rev'd. Archbishop of Baltimore, and his successors in the Archiepiscopal See, all the same trust property, for the use of the members, of the Roman Catholic Church, worshipping at St. Mary's Church aforesaid, according to the Government and discipline of the Roman Catholic Church.

4th That the Pastor be requested to take the necessary measures for effecting the objects indicated in the 2nd and 3rd Resolutions, and that he be authorised and solicited to announce this accomplishment to the Archbishop as soon as may be, after the same shall be perfected.

Rev. M. P. Gallagher was pastor from 1840 to 1846. This paper records what was probably the last meeting of the Trustees.

MAJOR-GENERAL WILLIAM STARK ROSECRANS.

HERO OF IUKA, CORINTH AND STONE RIVER, AND FATHER OF
THE ARMY OF THE CUMBERLAND.¹

By REV. LAWRENCE W. MULHANE,
Mt. Vernon, Ohio.

Meeting as we do in the city of Columbus, whose first Bishop was Sylvester H. Rosecrans, I thought it perhaps not out of place to recall some facts concerning the life of his brother — Major-General William Rosecrans of Civil War fame, who was under God the instrument of the Bishop's conversion.

Thousands of pages have been written in defense as well as in criticism of the military record of General Rosecrans, but as time goes by, the measure of his shadow grows and even his severest critics can only point to one so-called mistake — the battle of Chickamauga. One of his defenders, the late General John Beatty of this city, well said: "In a country where truth and falsehood, parties and armies, politics and religion, principle and plunder become mixed up in the popular mind in inextricable confusion, it cannot be expected that contemporary history will award to either military or civil leaders their exact quota of praise or blame."

William Stark Rosecrans was born in Kingston Township, Delaware County, Ohio, September 6, 1819. The name Rosecrans, originally Rosenkrantz, is Dutch and means a crown or wreath of roses. The paternal ancestors of the subject of this memorial were Dutch, coming to America from Amsterdam and settling in Pennsylvania near Wilkes-

¹ Paper read at the Fourth Annual Meeting of the American Catholic Historical Association, December 26-29, 1923, Columbus, Ohio.

Barre. In 1808, Crandall Rosecrans moved to Ohio, locating in Kingston Township, Delaware County, near the line of Licking County. He was married to Jemima Hopkins, a relative of Stephen Hopkins, Rhode Island's signer of the Declaration of Independence, of whom John Adams says: "The pleasantest part of my labors for the four years I spent in Congress, from 1774 to 1778, was in the naval committee. Mr. Lee and Mr. Gadsden were sensible men and very cheerful, but Gov. Hopkins of Rhode Island, above seventy years of age, kept us alive. Upon business his experience and judgment were very useful." Hopkins is an Irish name and the ancestors of General Rosecrans' mother originally came from Ireland; so that in his veins were mingled Dutch and Irish blood. His father, Crandall, was a Captain in one of General Harrison's light-horse brigades in our second war with England. He received his second name, Stark, in memory of the famous Revolutionary General Stark of New Hampshire, many of the people of that State having moved to Ohio, in the vicinity of General Rosecrans' birthplace.

When the future General was yet young, his father moved across to Licking County, taking up his residence in the village of Homer, and for a number of years managed the village tavern, at the same time following farming.

William attended, for a few months of each year, the log school-house of the village, acquiring the rudiments of an education. About 1833, a Lancaster merchant, George Arnold, opened a general country store at Utica, Licking County, a few miles from Homer, and young Rosecrans went into the store as a clerk. With him associated as a clerk was J. D. Martin, recently deceased, and a venerable citizen of Lancaster, Ohio. Arnold moved his store to Mansfield in the course of a year or two, Rosecrans accompanying him. One conversant with the fact says: "While at Mansfield young Rosecrans was the driver for T. W.

Bartley, the future Supreme Court Judge of Ohio, on a trip to Columbus. He proved to be an intelligent and interesting talker and so pleased Bartley that he urged him to obtain an education." With this in view, Rosecrans and his father opened a correspondence with the Congressman from that district and finally he was successful in obtaining an appointment to West Point. In the meantime he had spent some time at Kenyon College, Gambier, near Mt. Vernon, preparing himself for the West Point examination. He entered that institution in 1837, and graduated in 1842, standing fifth in general merit and third in mathematics in a class which included Longstreet, Van Dorn, McLaws, Lovell, R. H. Anderson, and Gustavus Smith, afterward of the Confederate Army; and Pope, Doubleday and Newton of the Union Army. He entered the service as Brevet 2nd Lieutenant of Engineers, and after a year as assistant Engineer, building fortifications at Hampton Roads, Virginia, he returned to West Point in 1843 as Assistant Professor of Engineering. In 1847 he was again put in active service at Fort Adams, Newport, Rhode Island, to superintend some repairs on that fortification. April 1, 1854, he resigned, being then First Lieutenant of Engineers, journeyed to Cincinnati, and began business as a consulting engineer and architect; but while he acquired an enviable reputation in his profession, his earnings were scanty. In 1855 he took charge of the Cannel Coal Company, Coal River, West Virginia, becoming also, in 1856, president of the Coal River Navigation Company; and in 1857 he organized the Preston Coal Oil Company for the manufacture of kerosene.

The Civil War.

At the beginning of the Civil War he volunteered as aide to General George B. McClellan, who was then commanding the department of the Ohio, and assisted in organizing and equipping home guards. He was appointed chief engi-

neer of Ohio, with the rank of Colonel, on June 9, 1861, and on June 10 was made colonel of the Twenty-third Ohio Volunteers. Soon after organizing Camp Chase at Columbus, Ohio, he received a commission as Brigadier-General in the regular army to date from May 16, 1861; he took the field with command of a provisional brigade under General McClellan in western Virginia. His first important action was that of Rich Mountain, which he won on July 11, 1861. After General McClellan's call to higher command, Rosecrans succeeded him, on July 25, in the department of the Ohio, which consisted of western Virginia, Ohio, Michigan and Indiana. He had command of the national forces, defeated General John B. Floyd at Carnifex Ferry, September 10, 1861, and thwarted all Lee's attempts to gain a footing in western Virginia; and when he went into winter quarters at Wheeling, and announced that he had cleared West Virginia of organized Confederate forces, he received the thanks of the Legislature of that State and of Ohio for his management of the campaign.

One of the queerest experiences of military history was his work in the spring of 1862, when he found and extricated General Blenker, who had actually lost himself and his command in the mountains of West Virginia and whose whereabouts were unknown to his superior officers. In May, Rosecrans was sent to Gen. Halleck, who gave him command of the right wing before Corinth.

Battles of Iuka and Corinth.

He succeeded Gen. Pope in the command of the Army of the Mississippi and, with four brigades, fought the battle of Iuka, September 19, where he defeated Gen. Price; after which he returned to Corinth, where, anticipating an attack, he fortified the town, and on October 3 and 4 defeated the Confederate army under Van Dorn and Price. On the first day of the battle the enemy was simply checked, and early

on the morning of the second day the whole Confederate army assaulted Rosecrans' forces. The fighting was fierce, the enemy charging almost into the town. Once, the Union troops came near giving way, but Rosecrans rallied them in person and finally won the day. After this battle he received a letter from Lincoln couched in these words:

"I have received the reports of the various commanders. I have now to tell you that the magnitude of the stake—the battle and the results—become more than ever apparent. Upon the issue of this fight depended the possession of west Tennessee, and perhaps even the fate of operations in Kentucky. The entire available force of the enemy in Mississippi, save a few garrisons and a small reserve, attacked you. They were commanded by Van Dorn, Price and others in person. They numbered 40,000 men—almost double your own numbers. You fought them into the position we desired on the 3d, punishing them terribly; and on the 4th, three hours after the infantry went into action, they were completely beaten. You pursued his retreating columns forty miles in force with infantry and 69 miles with cavalry, and were ready to follow him to Mobile, if necessary, had you received orders. I congratulate you on these decisive results. In the name of the Government and the people, I thank you. I beg you to unite with me in giving thanks to the great Master of all our victories."

Rosecrans was much impressed by Sheridan's fight against the Confederate cavalry under Chalmers at Corinth and persistently and successfully urged the authorities at Washington to give him a command in which his ability and qualities would be more widely useful. This fact gave rise to the saying so commonly heard in after years, that Rosecrans "discovered" Phil. Sheridan.

On October 25 he went to Cincinnati, where he found orders awaiting him to supersede General Don Carlos Buell, and was made commander of the

Department of the Cumberland,

which was to consist of whatever territory south of the Cumberland he should take from the enemy.

As Buell's successor, Rosecrans did an enormous quantity of work, the advantages of which were enjoyed by the Federal forces to the end of the war. He established bases and lines of communication, established Inspector General's and topographical departments and engineer and pioneer corps, which he developed to a high state of efficiency. On October 30, he began his march to Nashville, and on November 5 he defeated a Confederate attack on that city.

Stone River.

After providing twenty days' rations at Nashville, he advanced on the enemy under General Bragg, on Stone River, December 30, 1862. This battle lasted four days. A current account of it says:

"The right wing was commanded by Gen. A. McDowell McCook, a brave and gallant officer, and he had under him as brave a corps of men as ever faced an enemy. Early on the morning of the first day's battle McCook's corps was fiercely attacked by the enemy in force and driven pell-mell to the rear, but not without first making a most determined and dreadful fight, suffering heavy loss.

"This attack of the enemy commenced about six o'clock a. m. before daylight, and before many of McCook's men had finished their bacon and coffee.

"The heavy firing on the right naturally attracted the attention of Rosecrans, who had been closely watching the movements of Bragg. About nine o'clock on the morning of that day he saw that McCook's men were falling back rapidly and in disorder, and that something must be done, and done quickly, to check the enemy's advance on the right wing. If not, his entire army would be routed. It was a storm of shot and shell in which the right wing of the Union army was being driven like straws before a cyclone. Realizing the dreadful position into which the enemy was speed-

ily crowding him, Rosecrans, unattended by guard or staff, rode quickly into the thickest of the fight, and, drawing his sword, waved it over his head and yelled to his retreating men to halt, face and fight the enemy.

"The sight of 'Old Rosy' in the thick of the fight, exposing his life every moment, so inspired McCook's brave but broken ranks with sudden enthusiasm and determination that the retreating line halted, 'about faced,' and delivered a volley of musketry into the enemy's ranks that staggered and checked their further advance.

"Two days later the battle was renewed with a furious assault on the national lines, but after short fighting the enemy was driven back with heavy loss.

"Unwilling to engage in a general action the Confederate army retreated to the line of Duck River, and the Army of the Cumberland occupied Murfreesboro. This battle was one of the bloodiest of the war, and resulted in a loss of 9,511 men by the national forces and 9,236 by the Confederates. As soon as Vicksburg was beyond the reach of possible succor from Bragg, by a brilliant flank movement Rosecrans dislodged him from his entrenched camps at Shelbyville and Tullahoma, and in fifteen days, June 24 to July 7, 1863, drove him out of the middle of Tennessee. As soon as the railway was repaired he occupied Bridgeport and Stevenson. From July 7 to August 14 railway bridges and trestles were rebuilt, the road and rolling stock put in order, supplies pushed forward and demonstrations made to conceal the point of crossing the Cumberland Mountain and the Tennessee River."

Chickamauga.

Rosecrans was constantly urged from Washington to dislodge the enemy from the mountains. But he delayed, repairing his railroad communications, asking for reinforcements, and waiting for corn to ripen for food and forage. He reached the river on the evening of August 20 and the army, except the cavalry, safely crossed. Bragg withdrew from Chattanooga and retired behind Chickamauga until the arrival of Longstreet's corps. Thus the first move of Rosecrans' campaign was accomplished.

He then began to concentrate his forces with the utmost dispatch to meet the inevitable combat. The battle was commenced on September 19 by an attempt to gain possession of the road to Chattanooga, continued through the day, and resulted in Rosecrans defeating the attempt and planting Gen. Thomas' corps, with Johnson's and Palmer's divisions, firmly upon that road; but during the night Longstreet came up and was immediately given command of the Confederate left.

On the following morning the contest was renewed by a determined attack on the national left and center. At this moment, by the misinterpretation of an order, Gen. Thomas J. Wood's division was withdrawn, leaving a gap in the center, into which Gen. Longstreet pressed his troops, forced Jefferson C. Davis' two brigades out of the line, and cut off Philip H. Sheridan's three brigades of the right, all of which, after a gallant but unsuccessful effort to stem this charge, were ordered to reform on the Dry Valley road at the first good standing-ground in rear of the position they had lost. The two divisions of Horatio P. Van Cleve and Davis, going to succor the right center, were partly shattered by this break, and four or five regiments were scattered through the woods, but most of the stragglers stopped with Sheridan's and Davis' commands. The remainder, nearly seven divisions, were unbroken, and continued the fight. The gallant Gen. George H. Thomas, whose orders the night before, reiterated a few moments before this disaster were to hold his position at all hazards, continued to fight with seven divisions, while Gen. Rosecrans undertook to make such dispositions as would most effectually avert disaster in case the enemy should turn the position by advancing on the Dry Valley road and capturing the remaining commissary stores, then in a valley two or three miles to the west. Fortunately, this advance was not made, the commissary train was pushed into Chattanooga, the cavalry, ordered down,

closed the ways behind the national right and Gen. Thomas, after the most desperate fighting, drew back at night to Ross-ville in pursuance of orders from Gen. Rosecrans. On the 22d the army was concentrated at Chattanooga. The battle was a victory to the Confederates only in name, for Chattanooga, the objective point of the campaign, remained in the possession of the national forces. The total national loss, in killed, wounded and missing, was 16,179; the Confederate loss, 17,804.

Gen. Rosecrans was relieved of his command on October 23, and he was assigned to the department of the Missouri in January, 1864, with headquarters in St. Louis, where he conducted the military operations that terminated in the defeat and expulsion from the State of the invading Confederate forces under Gen. Price. He was placed on waiting orders at Cincinnati on December 10, 1864, mustered out of the volunteer service January 15, 1866, and resigned from the army on March 28, 1867, after receiving the brevet of major-general in the regular army for his services at the battle of Stone River.

In 1865 he was offered the Union nomination for Governor of Ohio, but declined. In July, 1868, he was appointed minister to Mexico and held that office until June, 1869, when he returned to the United States, and, later, declined the Democratic nomination for Governor of Ohio, expressing views antagonistic to the platform. He advocated the policy of having bank notes made payable in coin on demand; he also favored an early return to the specie basis and took decided ground for free trade, civil-service reform and state regulation of the franchise.

Subsequently he resumed the practice of engineering, and in 1872-3 was engaged in an effort to initiate the construction of a vast system of narrow gauge railways in Mexico, at the instance of President Juarez. He became president in 1871 of the San Jose Mining Company, and in

1878 of the Safety Powder Company in San Francisco. He was also entrusted with a charter for an inter-oceanic railway from the Gulf of Mexico to the Pacific, made by the Mexican republic under consideration urged by him when envoy to Mexico, and he was requested to use his influence to induce American railway-building skill and capital to undertake the work. He memorialized Congress to cultivate friendly and intimate commercial relations with Mexico, and to assist and encourage the material progress of that country, and at the instance of American and English railway builders, and of President Juarez, he went to Mexico. He had for fifteen months so ably discussed in the newspapers the benefits of railway construction to Mexico, that the Legislatures of seventeen of the Mexican States passed unanimous resolutions urging their national Congress to enact the legislation advocated and the Governors of six other States sent official recommendations to the same effect.

In 1876 General Rosecrans declined the Democratic nomination for Congress from Nevada.

In Congress.

In 1880 he was elected as a Democrat to the lower house of Congress, from California, carrying a strong Republican district. In the House he was Chairman of the Committee on Military Affairs, having been re-elected in 1882. June 8, 1885, he was appointed by President Cleveland, whose warm friend and admirer he had been, Register of the Treasury. March 2, 1889, he was by act of Congress put on the retired list of the United States Army, with the rank of Brigadier-General. The act reads:

“Be it enacted by the Senate and House of Representatives of the U. S. of America in Congress assembled: That the President be, and he is hereby authorized to nominate, and, by and with the advice and consent of the Senate, to appoint William S. Rosecrans, late Major-General of the U.

S. Volunteers, and brigadier-general in the regular army of the U. S., to the position of brigadier-general in the army of the U. S., and to place him upon the retired list of the army as of that grade (the retired list being thereby increased in number to that extent): and all laws and parts of laws in conflict herewith are suspended for this purpose only."

A rancorous debate ensued on its passage, owing to the fact that when a similar bill placing Grant upon the retired list was up for passage, Rosecrans, then a member of Congress and Chairman on Military Affairs, had persistently opposed it. During the debate many members who had served in the Army of the Cumberland, came valiantly to the defense of the old hero, and as one said: "We can afford to forget what Gen. Rosecrans may have said, but we cannot afford to forget what he did." The bill finally passed without division.

Rosecrans retained office as Register of the Treasury under President Harrison, until failing health forced him, a few years later, to seek repose in the climate of California, where, on his ranch some ten miles from Los Angeles, he calmly awaited the end of life.

His Life in California.

After the war, General Rosecrans, undecided where to settle, first took a journey to the Pacific coast. Regular army men are noted for their love of the coast.

There are more retired officers living in California than in any other State. Hancock, Sheridan and Sherman were all in love with California's gorgeous climate, its blue skies, its perennial vegetation, the infinite peace that settles upon the land, the exuberance of its soil and the mysterious Pacific, with its wonderful flora and fauna. General Grant was making preparations to end his days in California when he fell ill. All along the coast, from Seattle to San Diego,

are to be found old soldiers spending their declining years in surroundings the very opposite from those that accompany the life of the fighting man.

Gen. Rosecrans came to California in 1867. At that time San Francisco had yet all the bizarre aspects of a city near the gold mines. Southern California was a wilderness of sand and sage brush, tangles of cacti, fields of alfalfa and other vegetation native to the soil. Gen. Rosecrans had determined beforehand to buy land in California, but when he made inquiries he was amazed to find great unanimity of opinion to the effect that beyond the mid-line of the state there was nothing worth having.

Arrival at Los Angeles.

He was still "looking around" when luck threw him in the way of Captain Banning, one of the pioneers of southern California. Captain Banning persuaded him to take a trip on his boat to San Pedro. On the four days' voyage the General was struck with the absence of harbors all along the rugged coast. He was discouraged. Could commerce ever go there? When he arrived at San Pedro and went into the interior he felt that the San Franciscans were right—that the country would never be anything but a pasture. However, he visited Los Angeles, then a settlement of a few cheap houses. On his way he stopped at an old adobe "half-way" house, and, standing on the eminence, he cast his eyes over a stretch of country 1,000 miles in area, as it seemed to him.

Speaking of that sight he said, a little time before his death: "I saw at a glance around me all this glorious valley, with the mountains forming three-fourths of a circle to the back and on both sides of me, and the ocean in front, sounding then and eternally. It was a brilliant day, a specimen day of the 300 perfect ones we have in this climate. I thought I had never seen such a sky, nor such colors in

the atmosphere along near the ground and over against the mountains. Here I said to myself, I will buy land and build me a home, for if water can be developed, I may be certain to have neighbors in the not too distant future."

That view settled it. He would buy land there from the government and from the handful of unsuccessful pioneers who were already convinced that the country could never amount to anything. And he did. He acquired for a song an estate of 14,000 acres. Most of that superb property the General lost in the mining holes of Nevada. At present all that is left of it is a ranch of 1,100 acres.

His Last Days.

Here, with his son Carl, he passed the last days of his life in peace and serenity. His home was a modest one. There were some family portraits, notably one of his wife, whom he married in the forties and who was the daughter of Judge Hegeman, a prominent New York lawyer. She died during his official life in Washington. In his home, also, were his old war mementoes—maps, reports, flags and swords, and a substantial library of scientific works. One of his favorite papers was the *Scientific American*. His last days were crowned on Laetare Sunday, March 14, 1896, by a visit from Bishop Montgomery accompanied by members of the clergy and laity of Los Angeles, who went down to his ranch to formally present him with the medal and address which the University of Notre Dame, Indiana, annually bestows on a Catholic layman noted for extraordinary devotion to Church and State.

After a lingering illness, a general breaking down of his constitution incident to old age, the General passed away on the morning of March 11, 1898. The following Tuesday his body was brought to Los Angeles and escorted to the City Hall. The Laetare Medal with the badges of the Loyal Legion, the Grand Army and the Army of the Potomac,

adorned the breast of the old hero as he lay in state. The National Guard of California watched by the body continuously, with hourly reliefs. The casket was draped with the old headquarters flag of his command and upon it lay the sword presented by citizens of Cincinnati, inscribed with the words: "My mission among you is that of a fellow-citizen charged by the government to restore law and order."

His body rested in the cemetery at Los Angeles from his death in 1898 until May, 1902, when it was brought to Washington, D. C., and there interred in Arlington Cemetery under the auspices of the Society of the Army of the Cumberland.

How He Missed the Presidency.

It may not be generally known that our hero came near being placed on the ticket with Lincoln in 1864, and how he missed this nomination is an interesting story. After his removal from the Army of the Cumberland, public feeling once more turned toward him and there was a general sentiment in and out of the army circles that he had been unjustly dealt with. So strong was this feeling that well-informed politicians thought that he would add strength to the Republican ticket, and in June, 1864, Garfield telegraphed him from Baltimore asking him if he would accept the nomination for Vice-President on the ticket with Lincoln. Though always a Democrat and intensely loyal, after consulting friends he wired back a message that virtually was in the affirmative. Garfield always claimed he never received the message and so Andy Johnson was put on the ticket.

It has since been pretty well established that Stanton suppressed the message of Rosecrans, for Rosecrans was always *persona non grata* at the War Department, for the reason that he was not afraid to tell the truth. When war was a certainty in 1861, Gen. Morgan of Mt. Vernon, Ohio, was summoned by wire to Washington, as his name had come

up in conversation held by the members of the Cabinet with Gen. Scott. Asked what should be done with Robert E. Lee, who had laid down his commission as an U. S. Army officer, he at once answered in his brusque way, "Slap him in jail, for if you don't he will lead the secessionists."

Stanton scoffed at this idea, but history proves that Morgan was right. Stanton had no use for a man that happened to know just a bit more than he did.

Rosecrans had a similar experience. He had opinions and plans of his own concerning the war, and like Morgan, did not hesitate to say that, knowing the people of the South, he knew that the war could not be finished in a few weeks. Stanton at that time had a bad case of enlargement of the head—now politely called mental mumps—and insisted that the North could easily defeat the South before the summer was over. Morgan and Rosecrans and other officers of experience thought otherwise. Rosecrans, fortified by a brilliant record as an officer of engineers, and knowing Longstreet, Van Dorn and others of the South—they had been classmates at West Point—received a cordial hearing from Lincoln and McClellan. His suggestions were not listened to—Stanton would have none of them.

Stanton's enmity was also increased by Rosecrans' letter to Halleck in 1862. Halleck, as Commander-in-Chief of the Armies of the United States, wrote a letter, sending a copy to Rosecrans and Grant, offering the position of the then vacant major-generalship in the regular army to the general in the field who should first achieve an important and decisive victory. Grant very quietly folded up the letter, put it by for future reference and proceeded with the plans of his campaign, saying nothing. To Rosecrans' open, impulsive and honorable nature, engaged with all his powers in furthering the interests of the Government and the general welfare of his command, this letter was an insult, and he treated it accordingly. On March 6, he prepared his reply and for-

warded it to Washington. In this letter he informed the General-in-Chief that "as an officer and as a citizen he felt degraded at such an auctioneering of honors," and then added: "Have we a general who would fight for his personal benefit when he would not for honor and for his country? He would come by his commission basely in that case and deserve to be despised by men of honor. But are all the brave and honorable generals on an equality as to chance? If not, it is unjust to those who probably deserve most."

The effect of this letter was to widen the breach between the authorities at Washington and Rosecrans. Halleck's letter and Rosecrans' reply were both characteristic of the men. From this time forward all the requests of Rosecrans for the improvement of the efficiency of his army were treated with great coolness, and in many instances it was only after the greatest importunity he was able to secure the least attention to his recommendations for the increased usefulness of his command.

Stanton's enmity was also increased by the fact that Rosecrans was credited by the public with having "discovered" Sheridan.

When the orders relieving General Rosecrans and appointing General Thomas in his place reached the army they were denounced on all sides as unjust. "General Thomas," according to General Boynton, "insisted that he would resign rather than acquiesce in General Rosecrans' removal by his accepting the command. It was at Rosecrans' earnest solicitation that he reconsidered this determination. But he did not hesitate to say that the order was cruelly unjust. When General Garfield left for Washington soon after the battle, he immediately charged him to do all he could to have Rosecrans righted."

Whether Garfield ever carried out the wish of Thomas is uncertain to this day. The probabilities are, that knowing Stanton's hostility to Rosecrans, he never made the attempt.

Garfield at that time was a member of Congress from Ohio and had stood for election in his district by the advice of Rosecrans, who said that he (Garfield), having been in the field and knowing the needs of the army, would be able to do much good on the floor of Congress whenever war measures came before that body. There has always been a lurking suspicion that Garfield in his ambition forgot his old commander and how much he owed him for his own success.

His Conversion to the Catholic Church.

While a cadet at West Point, Rosecrans obtained a few books treating of the Catholic Church from an old Irishman, who was in the habit of paying periodical visits to the institution to sell books and papers. In company with another cadet, in after days Very Reverend George Deshon, Superior of the Paulist Fathers of New York, he became interested in the claims of the Church, and it was not long until his logical mind was convinced; and finally, two years after his graduation, while he was Assistant Professor of Engineering, in 1844, he was, in his own words, "baptized *sub conditione*, because it was a vague tradition that in my early days a Protestant or Wesleyan Methodist minister at my grandmother's instance had baptized me, following the traditional ritual of the Church of England in so doing." Shortly after his marriage his wife also became a Catholic, and in 1846 he was instrumental in converting his brother Sylvester, who eventually became the first Catholic Bishop of Columbus, Ohio, within whose diocese was located his birthplace, Homer, Licking County. The brothers were much attached to each other and their correspondence when the one was at West Point and the other at Kenyon College, Gambier, Ohio, was frequent. After the younger graduated he paid his elder brother a visit, and as the two were taking a walk one day they chanced to pass a Catholic Church;

whereupon the young lieutenant, to quote the words of one conversant with the facts in the case, said to his brother: "It is high time, Sylvester, for you to put an end to this procrastination of yours; come in here and get baptized."

Mechanically obeying the command, and entering for the first time in his life a Catholic Church, the same authority tells the story of the Bishop's conversion. "They soon reached an altar, before which, to the younger brother's surprise, shone a lighted lamp, although it was broad daylight. 'Let us pray here,' said the Captain, 'in the Real Presence for two graces, the grace of light to know the truth, and the grace of strength to follow it'; and with this he knelt down. Sylvester also knelt, as a matter of courtesy to his brother, but by no means to pray. He gazed around for a while at the works of art within reach of his eyes, but not being in the habit of kneeling long at any time, and his knees aching, he turned to look at his brother, whom he found absorbed in God.

"The sight was too much for Sylvester. 'Wretch that I am,' said he to himself, 'while this truly good man is so earnestly interesting himself with Heaven for my soul's salvation, I am indifferent, as if it were none of my business. God is everywhere, and therefore, here; I, too, will pray for strength and light.' And he did pray, so long and earnestly that when he began to look for his brother, he found him in a remote part of the Church. Up sprang Sylvester, and with agitated steps he approached the Captain. 'Well, Sylvester,' whispered the latter, 'what will you do?' 'I wish to be baptized,' was the prompt reply; 'I hope the priest is at home.' Happily the priest was at home, and finding his caller already, thanks to his brother's good offices, well instructed in the Catholic teachings, he had no hesitation in baptizing him and receiving him into the Catholic fold. Many years later, when the diocese of Columbus was erected, Rt. Rev. Sylvester Horton Rosecrans, who had been conse-

crated titular of Pompeiopolis, *in partibus*, on the feast of the Annunciation, 1862, and appointed Auxiliary to Archbishop Purcell, of Cincinnati, was transferred to the new See, and at once took possession of his vineyard."

The following letter received by the writer some years ago, it need not be mentioned, is highly prized:

*Treasury Department, Register's Office,
Dec. 11, 1886.*

Dear Father Mulhane:

Bishop Rosecrans was baptized at Cold Spring on the North River opposite West Point, N. Y., by the Rev. Dr. Villani, pastor of the Catholic Church at that place, and in charge of the Station at the Post of West Point, in the summer of 1846. I was his godfather and my wife his godmother. I do not remember whether it was *sub conditione*.

My baptism in 1844 was *sub conditione*, because it was a vague tradition that in my early infancy a Protestant or Wesleyan Methodist minister at my grandmother's instance had baptized me, following the traditional ritual of the Church of England in so doing.

Yours most truly,

W. S. ROSECRANS.

*To the Rev. L. W. Mulhane,
Mt. Vernon, Ohio.*

The great warrior's faith always shone out strong and clear. It is told that at a most critical moment during the battle of Stone River, when McCook's men were wavering, he dashed to the front, exposing himself to the enemy's fire. A young staff officer (no doubt Garesché, a great favorite of our hero and a Catholic) who accompanied him, begged him to retire to a place of greater safety and not expose himself to almost certain death. Rosecrans urging on his horse, replied: "Never mind me, my boy, but make the sign of the cross and go in." In his "Reminiscences," published in *McClure's Magazine*, the late Charles A. Dana, Assistant Secretary of War under Stanton, states that he saw Rose-

crans making the sign of the cross during the awful conflict at Chickamauga.

Both his great mind and his large heart were thoroughly imbued with the strong Catholic faith and though not seeking occasion to outwardly manifest it to the world, it instinctively would crop out on certain occasions, sometimes when least expected. Some years ago, while passing through Ohio on a campaign tour with Hendricks, he reached Columbus one evening, taking rooms with his political companions at the Neil House. He soon excused himself from the party and wended his way out Broad Street to the Cathedral, where he made inquiry for a priest; desiring to go to confession that he might the next morning go to Holy Communion for his deceased brother, the Bishop, whose remains rest under the altar of that Church. At six o'clock the next morning he attended Mass and received Holy Communion. As he was returning to the hotel he met one of his political friends who had been looking for him, and who said: "Why, General, where in the world have you been so early in the morning? Your friends at the hotel are anxious about you that you may not miss that early train." The old veteran answered: "Oh! I have been out to the Cathedral to pay my respects to Almighty God and to pray for my brother who used to be a Bishop out there." The answer from other lips might seem trivial, but coming from him in deep voice and reverential tone, it was beautiful. The two who heard it have always remembered it—one a Catholic, the other a non-Catholic. The words, the far-away look in the old hero's eyes, the reverence of the voice, the early morning of a beautiful September day, all chimed to make it an occasion that the two present have never forgotten.

It was this same spirit and simplicity of faith that caused him to pen the telegram that he sent from California to New York on the occasion of the death of his brilliant son, Father Louis Rosecrans, a member of the Paulist Order.

When telegraphed of the death and asked for any wish as to the place of burial, the wire bore back this sweet message: "Bury him beside his Paulist brethren to await the great Resurrection Day, and God bless all who have been kind to him." His sincerity also was the means of converting his wife.

A newspaper correspondent describing the working habits of the General when getting the 14th Corps into condition after assuming command, wrote: "On Sundays and Wednesdays he rose early and attended Mass." "At night, when conversation took a religious turn," says the same writer, "the General took the argument and carried it often into the realms of Mother Church, where the vehemence of his intellect and his zealous temper developed themselves thoroughly. He had the Fathers of the Church at his tongue's end, and exhibited a familiarity with controversial theology that made him a formidable antagonist to the best read, even of the clerical profession. He would admit no fallibility whatever in any department of his own Church, but he did not permit his strong reliance in the Church of Rome to warp his judgment in material things, especially in military matters." On the morning of every important engagement, or perilous undertaking, it was his invariable custom to attend Mass and commit himself and his army to the keeping of the God of battles.

Here is Major Bickham's description of how he began the Stone River fight, one of the most glorious of his victories: "A little later (than the dawn of day) the dauntless leader of the army knelt at the altar and prayed to the God of battles. High (?) Mass was celebrated in the little tent opposite his marquee. Rev. Father Cooney, the zealous chaplain of the 35th Regiment of the Indiana Volunteers, officiated, assisted by Rev. Father Trecy, the constant spiritual companion of the General, and whose fidelity to his chief was second only to his devotion to the faith he preached.

General Rosecrans knelt humbly in the corner of his tent; Garesché, no less devout, by his side; a trio of humble soldiers meekly knelt in front of the tent; groups of officers, booted and spurred for battle, with heads reverently uncovered, stood outside and mutely muttered their prayers. What grave anxieties, what exquisite emotions, what deep thoughts move the hearts and minds of those pious soldiers, into whose keeping God and their country had delivered, not merely the lives of a thousand men who must die at last, but the vitality of a principle, the cause of self-government and of human liberty!"

He was averse to all needless labor on the Lord's day, a fact that was so well understood by his staff that General Crittenden once said of his commander that "he did not believe the Master would smile upon any unnecessary violation of His laws." Firm in his own faith, "he never interferes," said an eye-witness of his acts, "with the spiritual affairs of his subordinate, regarding these as sacred personal matters to be governed by the convictions of each individual." At proper time and in the proper place, though, he was ever ready to speak for his faith and impress its truth upon others. The priests in the army were his particular friends; and Father Treacy, formerly of Huntsville, Ala., was held in special regard by him because of his personal work and the fact that his loyalty to the Union made it necessary for him to quit the South. He was attending a Mass celebrated by that clergyman when the news was brought to him that his prayers for his country had been answered, that the enemy had fled and that the important battle of Stone River had been won.

Dr. Moore, chaplain in the army under Rosecrans and afterwards Editor of the *Christian Advocate* and Bishop of the Methodist Church, penned these lines under the caption "Our 'Wreath of Roses'":

"There died last Friday, in Los Angeles, the ablest tactician among the great generals of the Civil War. An impartial study of the history of that immortal contest will show that in this respect no man, on either side, surpassed William Stark Rosecrans. Whitelaw Reid styles him the American Jomini.

"Was there ever a better planned movement than that which resulted in the first fight 'above the clouds,' where Rosecrans headed the 13th Indiana in a headlong charge that sent Pegram flying from Rich Mountain and Garrett from Laurel Hill? It lacked only the promised co-operation of McClellan to have bagged the game so cleverly started. Was there any other Union officer who outgeneraled Robert E. Lee? Yet when that incomparable Confederate leader undertook to win back West Virginia from our Wreath of Roses, capping the summit of Cheat Mountain, he was outmaneuvered at every point, his Kanawha division only escaping capture by the failure of Benham to obey Rosecrans' orders. Iuka and Corinth added new laurels to his Wreath, when Price and Van Dorn were compelled to acknowledge his victorious prowess. Had Phil Sheridan and not McCook commanded the pivot at Murfreesboro, there had hardly been a remnant of Bragg's army left. As it was, never was a battle-plan more speedily and successfully changed in the teeth of impending disaster.

"The chess-board of war has not witnessed more brilliant moves than those by which he maneuvered Bragg out of Tullahoma. Opinion will forever be divided on Chickamauga; but Chickamauga was fought for Chattanooga, and the prize was won. If there Rosecrans' military sun set, it bathed the heavens in its effulgence.

"Three things are alleged to have blocked his way to the very front: his inability to select competent lieutenants; his kind-hearted reluctance to remove a commander whose weakness had been demonstrated; and his lack of tact in managing his superior officers. If permitted to develop his own plans, Rosecrans, in our judgment, would have topped the immortals.

"'Old Rosey,' the boys called him; and they loved him for his cheer and care and kindness.

"He was the Roman Catholic Howard. A devouter

Christian there was not. We have not escaped the clutches of prejudice; but all must admit that, though wholly a Romanist, he was Catholic in his charity to those from whom he differed. He believed in God with all his heart."

The controversy about the battle of Chickamauga has been waged for years — Chickamauga, Indian word for "River of Death"—and this battle will be forever linked with the name of our hero and will go down in history with Austerlitz, Waterloo, Marengo and Gettysburg, a battle that a general engaged in it compares with Flodden Field, where both Surrey of England and James of Scotland believed the other army was vanquished and neither could claim a victory. Pages and volumes, tons of literature have been written about the battle of Chickamauga and who was entitled to the honor of originating the plan of defense. Finally a commission of army officers was appointed by Secretary Root to investigate and report. The members of this commission were Major-General Brooke, Colonel George Gillespie, corps of engineers, and Colonel Sheridan, assistant adjutant-general.

After a long review of the case the board thus stated its conclusions, which have been officially approved by the secretary of war:

"After a diligent search of the official records, the board fails to find any evidence that General W. F. Smith was the originator of the plan for the relief of Chattanooga, Tenn., by military operations to be conducted in Lookout valley, October 1863. On the contrary, there is abundant evidence in the official records to show that the plan, which contemplated crossings of the Tennessee river at Bridgeport, and at the northern end of Lookout valley, and which was successfully executed by General Thomas, October 26-28, 1863, was devised and prepared for by General Rosecrans before relinquishing command, and that its execution was begun under orders issued by General Thomas the very night (Oct. 19) that General Rosecrans was relieved from command of

the Department of the Cumberland, and without consultation with General Smith. There is no evidence to show that General Smith took any part, whether by counsel or by action, in the operations conducted by General Hooker through Lookout valley, from the direction of Bridgeport."

Thus ends a long controversy to the honor of General Rosecrans and the discomfiture of many who have tried to rob him of his just dues.

The great old hero is dead — the last of Ohio's grand quartet, Grant and Sherman, Sheridan and Rosecrans. As soldier, statesman and citizen, in whatever light he be regarded, the nobility of his character stands out, worthy of all praise and honor. Faith and justice, love of God and country were his ideals, and he lived up to them to the last.

Glory, not grief, our theme today!
The record of his life to sing
Who brought to clothe our common clay
The royal mantle of a king.

The deeds of the hero of Rich Hill, Carnifex Ferry, Iuka, Corinth, Stone River and Chickamauga will always brighten the pages of our country's history; and his life will ever stand forth in that same history as a bright, shining example of a loyal Catholic, whose eminence in the affairs of the nation did not lessen his faith, and whose faith did but increase and glorify his patriotism. Peace to his ashes, and gentle, eternal rest to his great soul!

WORK OF THE SISTERS OF MERCY IN THE DIOCESE
OF PHILADELPHIA, 1861-1875—ARCHDIOCESE,
1875-1921; AND IN THE DIOCESE OF
ALTOONA, BROOKLYN, ALBANY,
AND OGDENSBURG

In 1861, August 22, eight Sisters of Mercy arrived in the city of Philadelphia from St. Mary's Convent, the Mother House of the Sisters of Mercy in Manchester, New Hampshire, to begin the work of their Institute in the diocese. At the instance of Bishop Wood, Father Charles Carter,¹ rector of St. Mary's of the Assumption, had gone to Manchester to arrange for the Sisters and their future work in the Diocese.² The Sisters chosen for the new field of labor were Sister Mary Gertrude Dowling, Sister Mary de Sales Geraghty, Sister Mary Madeline Mathey, Sister Mary Rose Davies, Sister Mary Angela Curten, Sister Mary Philomena Hughes, Sister Mary Anne Coveney, and Sister Mary Patricia Waldron, Superior.³

¹ Sketch of Life—See *Am. Cath. Hist. Records*, vol. xxxiii, p. 193.

² The diocese of Philadelphia was established April 8, 1808. The first Bishop, Michael Egan, was consecrated October 28, 1810. Originally the Diocese comprised all of Pennsylvania, the state of Delaware, and half of New Jersey. In 1875, February 12, the Diocese of Philadelphia was raised to metropolitan rank.

³ Ann Waldron, the youngest of four children, was born in Tuam, Ireland, February, 1834. When she was two years of age her father died. Her mother, delicate in health, entrusted the child to a near relative who managed a large estate outside the city. Later she attended a school in Tuam conducted by a Mrs. Hackett. About the year 1852, she entered the Convent of Mercy in Ballinrobe of the Archdiocese of Tuam, and because of her exceptional intellectual gifts, she was placed in charge of a class while still a postulant, and subsequently appointed supervisor of teachers in the Free School.

On July 20, 1855, she made her final vows before His Grace John McHale, Archbishop of Tuam. In 1860, when Mother Warde appealed to the Sisters in Tuam for a Sister qualified to take charge of the Novices, Sister Mary Patricia was selected for this responsible position.

The Sisters on their arrival in the Quaker City established their Convent in a small house at 12th and Spring Garden Streets in the parish of the Assumption of Our Blessed Lady. Their works of charity and mercy, however, took in the entire city. A parish school had been opened some time before the arrival of the Sisters who then took charge. A Night School for working girls was also established. Mother Patricia was asked to take charge of a class of converts.

The difficulties and hardships attendant on early foundations were not unknown to the new Community in Philadelphia. The project of relieving the distressed poor of the city, a work close to the heart of the Sisters of Mercy, became a problem. The pecuniary compensation of the parish school was hardly sufficient to properly nourish the Sisters, much less to finance relief work. To meet these distressing conditions, and to enlarge their sphere of activity, the Sisters established a Select School or Academy in their already congested quarters. To convert the parlor-bed-room into a class room, straw mattresses and bedding were removed on schedule time each morning. The dining room served a triple purpose—that of an infirmary, of a community-room, and of the postulants' recreation hall, each as the need demanded.

Visitations of the sick in their homes, and prisoners in

In company with Sister Mary Francis de Sales, senior in age and profession, and Sister Mary Philomena, she set out for America. On reaching Manchester she was immediately appointed Mistress of Novices. In the following year, 1861, Sister Mary Patricia was placed in charge of the Philadelphia Community which she governed, with the approval of Rome, fifty-five years. She died July 30, 1915, and was buried in the Sisters' plot in Merion, August 3rd. The funeral Mass was celebrated by His Grace, Archbishop Prendergast. Bishop McCort and a large number of diocesan and visiting clergy attended. The sermon was delivered by Father Francis Siegfried of Overbrook Seminary, and chaplain of the Mother House in Merion. See *Mother Mary Patricia Waldron* by Rev. H. J. Heuser. Dolphin Press, 1916.

jail were also undertaken. The first visit to Moyamensing prison was made in April, 1862. In January, 1866, with permission from the proper authorities, the Sisters began the visitation of the Eastern Penitentiary. These works of charity were continued weekly and brought peace and consolation to the inmates.

On April 19, 1863, the Sisters, having been invited, assumed charge of the school in St. Malachy's parish, a neighboring section of the city. Within a few months it was found necessary to secure other accommodations to relieve the crowded condition of the temporary Convent. A house at the corner of Broad Street and Columbia Avenue was rented, and the Sisters entered their new home in August, 1863. Here, in the September following, they continued their select School or Academy for young ladies. The Catholic Directory of 1865 gives notice of this Academy thus:—

Diocese of Philadelphia

Convent of the Sisters of Mercy

Sister Patricia Superioress.

Academy of the Sisters of Mercy S. W. corner

• of Broad and Columbia. Number of Pupils, 40.

Later, in 1893, with the approval of Right Reverend Patrick John Ryan, then Archbishop of Philadelphia, a Home for Working Girls was established in connection with the Convent at Broad and Columbia Avenue. This was the beginning of the present House for Working Girls at the same place. The success of this undertaking warranted in 1894, the purchase of the adjoining building to accommodate the number of applicants. In a few years the housing question again began to perplex the minds of the Sisters. The financial condition of the Community would not permit expenditure in the purchase of more property; however, the signal services rendered the community at large, from a social and moral viewpoint, justified the Sisters in assuming added pecuniary obligations. Accordingly, in 1904, they rented a

building near their former purchase. By economy and prudent management, this building was purchased in 1910. In all, the buildings alone cost the Community \$85,000. It is true there were mortgages held and annual interest to meet, yet not one dollar was secured by appeal to public charity. Trusting in Divine Providence they energetically went about to secure the funds needed for their work. How well they succeeded is evident from the results of their work in Philadelphia. The Academy is at present (1921) one of the leading select boarding and day schools in the Archdiocese of Philadelphia.

Meantime the work of charity was growing. To accomplish this work satisfactorily, more Sisters were needed but accommodations were not adequate to properly house new members. Accordingly, a large farm was purchased in Lower Merion Township, Montgomery County, about two miles west of the city line, on November 21, 1884. A small house that stood on the premises was utilized as a Convent. Here a Day School and Boarding School were opened for girls. A separate academy or seminary was opened for small boys. Later, a new combination building designed for a Mother House and an Academy, was erected on these grounds in 1893. This became the Mother House in December 12, 1906, and is at present (1921) the Mother House of the Sisters of Mercy in the Archdiocese of Philadelphia.

In 1889, the Sisters were invited to take charge of a school opened in the church basement in the parish of Our Lady of Good Counsel, Bryn Mawr, a village about five miles west of Merion. School opened on October 14th of the same year with 119 pupils on roll. The Sisters went daily from the Mother House in Merion until November, 1908, when they took up residence in the second floor of the new school building in Bryn Mawr. They lived there until December, 1914, when they occupied the new Convent then completed. In 1901, October 9, the Sisters took charge of Our Lady of

Mount Carmel School, South Philadelphia. Sisters from the Mother House on Broad and Columbia Avenue, went to and from this school daily until their Convent was in readiness.

On September 12, 1908, St. Thomas School, Rosemont, opened with the Sisters in charge. This was attended from the Mother House, Merion, until November, 1915, when a building was purchased and fitted up for a Convent. One month later, October 12, the Sisters were asked to take charge of Our Lady of Lourdes School, Overbrook. This was attended from the Mother House, until September, 1914. The parish school of St. Matthias, Bala, was the next school opened by the Sisters, September 8, 1917. Sisters from the Mother House attend this school at present (1921).

The Catholic Directory of 1896 chronicles the work of the Sisters of Mercy in the Diocese of Philadelphia as follows:—

Mercy Convent, Broad St., Philadelphia, Pa. Mother M. Patricia Waldron, Superior. The Sisters have a branch house at Merion and conduct parochial schools in Philadelphia and academy at Merion; St. Mary's House for Working Girls, in Philadelphia. The Sisters visit the sick and dying poor—also State and County prisons for the purpose of giving religious instructions. Sisters, 54; Novices 13; Postulants, 9; pupils, 759.

Misericordia Hospital

Towards the close of the year 1907, a project, close to the heart of Mother Patricia, the erection of a hospital, gave promise of realization. Between 1910-1913, frequent conferences were held by prominent Catholic physicians for the purpose of hastening the erection of a Catholic hospital in the North Western part of the City. This work was begun in 1913. In 1915, May 17, Archbishop Prendergast, opened a campaign for the purpose of raising \$200,000. Bishop McCort was appointed chairman of the Executive Committee by the Archbishop. In March, 1914, a tract 420 x 450 feet,

on Cedar Avenue extending from 53rd to 54th Street, was purchased for the new hospital. On October 24, 1915, ground for the new building was broken by Archbishop Prendergast.

The structure, Italian Renaissance architecture, carefully planned with a view to expansion, consisted of a main building forming the letter H, the crossbar of which, 192 x 50 has six stories, basement, sub-basement and roof gardens. The East wing is six stories; the West wing is at present (1921) in course of construction. The Main Building contains Medical and Surgical Wards, four Operating suites, Maternity Department, Emergency, Administration, Service and Utility Rooms, Diet Kitchens, X-Ray Department, Nurses' Lecture and Demonstration Rooms. It has a capacity of two hundred beds which can be increased when need calls.

During the material progress of the building, the work of qualifying Sisters for the duties of the hospital was not lost sight of. In June, 1914, two Sisters entered the Training School of the Mercy Hospital, Pittsburg, two others took up the work in the Mercy Hospital, Baltimore. At the same time Sisters registered at the College of Pharmacy, Philadelphia, and at the Polyclinic Hospital, Philadelphia, where courses in Pathology were available. Each became efficient in her own line of work and was ready for the formal opening of the hospital, July 2, 1918.

Scarcely had the ground for the new building been broken when the shadow of a great cross dimmed the perspective. The death of Mother Patricia, July 30, 1916, found the Community in great grief over the valiant leader who had brought the Sisters to Philadelphia, and who governed the Community, by special dispensation, for fifty-five years. On August 17, 1916, Mother M. Hildegarde Heuser was elected Superior of the Philadelphia Community and splendidly did she manage the erection of the new hospital.

The corner stone of the new Misericordia Hospital was laid, September 24, the Feast of Our Lady of Mercy, 1916, by Bishop McCort. The Governor of the State, Martin J. Brumbaugh was the principal speaker of the day. On December 22, 1917, the Dispensary opened at Misericordia Hospital for patients, but it was not until June 7, 1918, the Feast of the Sacred Heart, that the Sisters, six in number, took residence at the Hospital. Two days later, June 9, the Hospital was placed under the patronal care of Our Mother of Mercy. The property, incorporated under the laws of the Commonwealth of Pennsylvania is held in the name of the Sisters of Mercy of Philadelphia. On July 2, the feast of the Visitation, the first Mass in the Hospital was celebrated by Right Reverend Bishop McCort, who gave Benediction of the Blessed Sacrament immediately after the Mass. On July 4, the first patient, Miss Bridget Murray, 2821 Ellsworth Street, was admitted to the Hospital.

When the World War broke out the Sisters offered the hospital to the government to be used in whatever capacity it saw fit. It was finally chosen by the American Emergency Fleet Corporation for the care of the injured while in Government Service at Hog Island. A contract to this effect was drawn up July 11, 1918. On this day three men were admitted.

In December, 1918, a campaign was opened under the direction of His Eminence, Cardinal Dougherty, then Archbishop of Philadelphia, to raise \$300,000 to liquidate the debt on the Hospital. The campaign closed February 2, 1919, with the full amount realized. The cost of the entire building amounted to one million and a half dollars (\$1,500,000).

In accordance with the wish of Cardinal Dougherty, March 19, 1919, the Sisters took charge of St. Regis Home, 822 Pine Street, Philadelphia. This establishment had been under the supervision of the Catholic Girls' Club. The

Sisters took possession on March 19, 1919, and assumed a mortgage of \$10,000 on the property. Inadequate accommodation made it imperative, a few months later, to purchase a neighboring property at 824 Pine Street at a cost of \$14,000. Later, improvements to the amount of \$6000 were made. The two buildings at present (1921) accommodate 65 working girls.

During the epidemic of influenza, in the fall of 1918, the Sisters of Mercy, like all other religious congregations of women throughout the country, assisted in caring for the sick in Emergency Hospitals and in private homes. The field of labor included St. Margaret's Parish, Narberth, Pa., Our Lady of Lourdes Parish, Overbrook, Pa., Our Lady of Good Counsel Parish, Bryn Mawr, Pa., Our Lady of the Rosary Parish, Philadelphia, Transfiguration Parish, Philadelphia, and St. Malachy's Parish, Philadelphia.

In February, 1919, a Social Service Department was established in the Hospital by the National Catholic War Council. The Hospital Report, May 31, 1920, records 318 Service Men and their families, 513 Civilians and their families, cared for by the Social Service Department. Free Hospital service, medicine, laboratory tests, and X-Ray examinations have been supplied to the men and their families.⁴ The following is a summary of work accomplished:

Free Medicine supplied to service men	188
Free X-Ray Examinations to service men	28
Free Wassermann Tests supplied to service men ..	11
Social Visits	1082
Instructions in Diet and Hygiene	71
Ward visits to patients	237
Free convalescent care provided	15
Examination and report to other agencies	300
Referred to co-operative agencies	431
Admitted to permanent home	1
Admitted to temporary home	3
Employment secured	5

⁴ In 1921 when State appropriation was withheld from the hospitals in Pennsylvania, the Misericordia Hospital continued to care for the

Unobtrusive in their work of mercy and charity, the Sisters of Mercy in the Archdiocese of Philadelphia have labored for sixty years (1861-1921). In the field of education they have endeavored to foster true ideals of Catholic manhood and womanhood, and have given to the deserving poor opportunities to acquire a sound education whereby they can better fit themselves for their duties in life.

The following status shows the work of the Sisters of Mercy in the Archdiocese of Philadelphia in 1921:

	<i>Institute</i>	<i>Teachers</i>		<i>Pupils</i>	
		<i>Rel.</i>	<i>Lay</i>	<i>Boys & Girls</i>	
(1)	Mater Misericordia Convent Religious Novitiate, Normal Training School for the Sister-teachers Summer School Merion Station, Montgomery Co. Academy of Mater Misericordia High School Elementary, Grades 8	6 12	2 3	205 320	
PHILADELPHIA					
(2)	Convent of Sisters of Mercy Broad and Columbia Ave., Academy of Sisters of Mercy Broad and Columbia Ave., Affiliated with Catholic University ..	10	4	45	
(3)	St. Malachy's School (Elementary and Kindergarten) 11th St. above Master St. Grades 8	11	2	Boys 284	Girls 343
(4)	Our Lady of Mt. Carmel School (Elementary) 3rd and Ritner Sts. Grades 8	12		<i>Boys & Girls</i> 727	
(5)	Our Lady of Lourdes School (Elementary) 63rd St. and Lancaster Ave., Grades 8	5		317	
(6)	St. Matthias School (Elementary) Bala	3		85	

poor who sought admission. Those who were denied care and treatment in other hospitals and applied to the Sisters of Mercy, found shelter in the Misericordia Hospital.

(7) Bryn Mawr

Our Mother of Good Counsel School

(Elementary), Grades 8 5 214

* NEW PHILADELPHIA, SCHUYLKILL CO.

Holy Family School (Elementary)

Grades 8 4 215

Number of Sisters in Community 150

Number of Sisters—Teachers 46

Number of pupils in care of Sisters of Mercy, Philadelphia 2015

Number of Parochial Schools 5

Number of Academies 1

Home for Business Girls 2

Hospitals 1

St. Margaret's School, Narberth, opened September 6, 1922,

St. Denis School, Oakmont, opened September 9, 1924.

The new Waldron Academy, named after Mother Patricia Waldron,
was opened September 15, 1924.

DIOCESE OF ALTOONA, 1901-1921

The first community of Sisters of Mercy in the Diocese of Altoona came to Loretto from Pittsburg in May, 1848. Loretto at this time belonged to the Diocese of Pittsburg.¹ Four Sisters comprised the first band, Sister Mary Augusta Goold, Sister Mary Rose Hosteller, Sister Mary Lucy McGovern, and Sister Mary Catherine Wynne, Superior.²

The journey by stage from Pittsburg to Loretto was broken by a short rest in Ebensburg, at the home of a Mrs. Shoemaker. When they reached their bleak convent home in the heart of the Alleghany mountains, they were met by Father Hugh Gallagher,³ then pastor of the parish of Loretto.

* This school is in charge of Sisters of Mercy, Diocese of Scranton.

¹ Altoona was established as a Diocese, May 20, 1901. The first Bishop was Right Reverend Eugene A. Garvey, consecrated September 8, 1910; died October 22, 1920.

² In the sketch of Pittsburg, the work of the Sisters there, (*Records, September, 1921*), are some references to the early work at Loretto.

³ Rev. Hugh P. Gallagher was born in Killygordon County Donegal, Ireland, on Easter Sunday, 1815; ordained priest in Philadelphia, labored

Days of hunger and cold were familiar to the Sisters in Loretto, but undaunted by either, they ministered to the hardy mountaineers who, judging from accounts, often forgot that there was need of material support to keep body and soul together.

The Sisters opened a parish school immediately, and later, an academy was established in the convent under the title, "Young Ladies' Academy of Our Lady of Loretto."

The Catholic Directory of 1851 chronicles the opening of the Academy thus: "Young Ladies' Academy of our Lady of Loretto. This institution was commenced last summer. About sixty day scholars received instruction here."

Mother Catherine Wynne remained in Loretto about a year when she was called to take charge of the Baltimore foundation in 1855.† Mother M. Gertrude Blake succeeded as Superior of the Loretto community.

Despite hardships and poverty the community grew so that in a short time there was need of larger quarters. A tract of four hundred acres had been given to Bishop Carroll for church purposes toward the close of the last century by Captain McGuire,* "the first white man that settled in what

in the mission at Loretto for about eight years, then went to California in 1853, where he died at the Mercy Hospital, San Francisco, March 10, 1882.

See *Records—The Work of Sisters of Mercy in Archdiocese of San Francisco*, vol. xxxii, p. 118.

† The beginnings of the work of the Sisters of Mercy in the Diocese of Baltimore took place three years before when, at the request of Dr. May, Washington, D. C., and the approval of Archbishop Kenrick, five sisters from the Mother House in Pittsburg took charge of a hospital in Washington known as the "Washington Infirmary". This community affiliated themselves with the Baltimore Community in 1855.

See *Records—The Work of the Sisters of Mercy in the Diocese of Pittsburg*, vol. xxxii, p. 164.

* Captain Michael McGuire gave a tract of 400 acres to Bishop Carroll for the establishment of religion and maintenance of resident clergy. On this land now stands the brick church of St. Michael and pastoral residence; the monument of Father Gallitzin, his chapel and stone

is now Cambria County." On this land the Sisters erected their new convent and placed it under the patronal care of St. Aloysius. The building was a brick structure surrounded by spacious grounds where the pine trees kept guard. When the convent was completed the Sisters moved from their ramshackle home to the new building where a boarding school was established.

The Catholic Directory of 1865 mentions a day school St. Mary's in Loretto under the supervision of the Sisters, with 50 pupils on record.

Because of the distance from the Mother House in Pittsburgh, and the consequent inconvenience of traveling by stage at this time, the Bishop, in 1875, made the Sisters in Loretto an independent Community with the Mother House at Loretto. At this time the Sisters taught the village public schools.

Meantime, the increase of numbers in the academy, and the growth of the community made it necessary to provide larger accommodations, both for the school and the novitiate. Accordingly, a tract of thirty-five acres was purchased on an elevation near Cresson Springs, and plans were made for the erection of a new building 220 feet long by 180 feet in depth. In June, 1897, this building was completed and on June 15, the Sisters moved the Academy and Mother House to Mount Aloysius, as the new convent home and school were named. The Novitiate remained in "old

house which served as the pastoral residence until 1874; St. Francis College, and The Children's Home, formerly St. Aloysius Academy.

On this same tract also stood the old log church (the first building dedicated to the worship of God between Lancaster, Pa., and St. Louis),* erected in 1799, enlarged to double its capacity in 1808, and in 1817 replaced by a frame building 40 x 80 feet, which was used as the parish church until 1854; also the log house of Father Gallitzin, replaced in 1832 by St. Mary's Chapel and the old log barn. In 1891 the chapel was taken down and rebuilt of the same material, thus making it practically

* It appears that the chapel of the Holy Cross built by Father Rohan at Hardin's Creek, Kentucky, 1792, is earlier than this.

St. Aloysius" at Loretto about five miles distant. Here also a Home for Orphans was established with about thirty orphans on record.*

In 1910 the Sisters purchased property for \$40,000 on Franklin Street, Johnstown, Pa., for the erection of a Hospital.⁵ This hospital was incorporated under the title "Mercy Hospital" in 1910, and opened during the following year. A Training School for Nurses was established at the beginning. The first class was graduated in 1914.

STATUS OF THE SISTERS OF MERCY, DIOCESE OF ALTOONA,
1901-1921

Institution	Teachers		Pupils Girls
	Rel.	Lay	
Mount Aloysius Academy, Cresson, Pa. Mother House of Sisters of Mercy High School, Commercial H. S, Elementary	8	2	129
High School affiliated with Catholic University, Washington, D. C. and State Department.			
Mt. Aloysius Academy (Summer School) Cresson, Pa. Students, Religious, Total 175 Music, 125, Summer School, 50	11	4	
Our Lady of Loretto Novitiate Religious Novitiate, Normal Training School, Summer School. Loretto, Pa.			

the same as before; but the barn and the frame church, entirely dilapidated by the ravages of time and the weather, were razed to the ground. The area of the church was enclosed and laid out in burial lots, the sanctuary part, where the first altar on the Alleghenies stood, being reserved for the interment of the resident clergy.

cit. Souvenir of Loretto Centenary—1799-1899, pp. 71-72.

See Webb's *Catholicity in Kentucky*—pp. 33-45.

At Fort Duquesne, now Pittsburg, there is record of baptismal and burial registers as early as 1753-56.

Baptisms and Interments—Lambing's Researches, 1844, p. 62, et seq.

* When Bishop Garvey came to Altoona in 1901, he built an orphanage at Cresson and invited the Sisters Servants of the Immaculate Heart to take charge.

⁵ Records of the opening of the Schools are not now available.

ALTOONA

St. Mark's School (Elementary)

509 Sixth Avenue

Grades 8	8	427
----------------	---	-----

JOHNSTOWN

St. Columba's School (Elementary)

Broad Street

Grades 8	9	397
----------------	---	-----

NEWRY

St. Patrick's School (Elementary)

Grades 4	2	90
----------------	---	----

PORTAGE

St. Joseph's School (Elementary)	4	210
--	---	-----

TYRONE

St. Matthew's School (Elementary)	3	121
---	---	-----

MERCY HOSPITAL

Number of Sisters in Community	128
--------------------------------------	-----

Number of Parochial Schools	5
-----------------------------------	---

Number of Sister Teachers	37
---------------------------------	----

Number of Children in charge of the Sisters of Mercy	1374
--	------

Hospital	1
----------------	---

DIOCESE OF BROOKLYN 1855-1921

In accordance with the earnest personal appeal of Right Reverend John Loughlin, D. D., Bishop of the Diocese of Brooklyn, Sisters of Mercy from St. Catherine's Convent, the Mother House of the Sisters of Mercy in New York, took up residence in a small house on the corner of Jay and Chapel Streets, September 12, 1855, and immediately assumed charge of the cathedral (St. James) school, and established in the city other works of charity and mercy prescribed by the Institute.

While pastor of St. Patrick's Cathedral in New York, Father Loughlin came in touch with the poor and unfortunate of the great metropolis in whose service the Sisters of St. Catherine's Convent were daily spending themselves, so that on his elevation to the Bishopric in 1853, he realized that

the Sisters of Mercy were peculiarly fitted to handle the problems which confronted him in the new diocese—the care of the poor, the sick, the orphan, and the instruction of the ignorant.

The first foundation comprised Sister M. Bernard Clarke, Sister M. Joseph Shine, Sister M. de Sales Walsh,¹ Sister M. Zita Mullen, Julia MacKenna, postulant,² and Mother M. Vincent Haire, Superior.

The Catholic Directory of 1857 says:

“ Besides visiting the sick, instructing ignorant girls, they have charge of Our Lady of Mercy School attached to St. James Church. Number of pupils, 400.”

The Sisters remained in Jay Street for seven years. During this time they suffered trying hardships and privations. Death visited the little community so frequently that tradition says that “ the first branch from the Mother House was a small colony sent to heaven, there to help the work on earth as only the saints can do.”

Despite hardships, privations, and death, the little community grew so that the house on Jay Street could no longer accommodate them. With a view to meet this need, on December 3, 1862, the Sisters moved to a new convent erected on Willoughby Avenue, between Classon Avenue and Graham Street, at a cost of over one hundred thousand dollars, and placed their convent home under the patronal care of St. Francis of Assisi. At this time the records of St. James School showed an attendance of 320 boys and 280 girls. A select school was opened at the convent with 100 pupils on record.

¹ Daughter of Robert Walsh, a prominent author and lawyer of Philadelphia, who served as United States Consul in Paris, 1845-1851. She accompanied her father abroad and finished her education in Paris. On her return to United States she entered the Convent, St. Catherine's, New York City. She and Catherine Seton, daughter of the foundress of the Sisters of Charity in United States, were the first postulants in the New York Community.

The status of the Community as the Catholic Directory of 1867 gives, is:

“St. Francis Assisium Convent of Mercy,

Select School. Pupils, 100.

Under the care of the Sisters of Mercy, there are fifty orphan children. Attached to the convent is also an Industrial School, in which young girls are gratuitously taught, and provided with employment in various branches of industry.”

Parish School, Lady of Mercy,

300 boys, 340 girls.

Without any appropriation from the city or the state, the Sisters continued to care for the orphans brought to them by the authorities for shelter. Six little girls were the city's first contribution. The orphans grew in numbers until the Sisters were obliged to secure more suitable quarters. Accordingly, a large farm in Syosset, Long Island, was acquired and the house that stood on its premises converted into an orphanage for small boys.

We read in the Catholic Directory 1896, that the number of orphans and industrial pupils numbered 585. Recorded in the schools under the Sisters' care were 1100 pupils. At this time, 1896, there were in the Community, Professed Sisters, 42; Novices, 3; Postulants, 2.

In July, 1899, a Home for young children was established at 12th Avenue and 64th Street. This institution was blessed and given the title “Angel Guardian Home.” Children from two to seven years were admitted and a kindergarten for their benefit was opened. Later, babies whose age ranged from one day to two years old were admitted. In September, 1888, the Sisters having been invited, took charge of the girls' school¹ in the Sacred Heart parish. Later they were invited to teach in the following parishes: St. Bridget, St. Gregory, Holy Innocents, and St. Jerome. In these schools the boys as well as the girls came under the

Sisters' supervision. In September, 1921, the Sisters were invited to take charge of the parochial school in Bay Shore, Long Island. They also teach the children in the Sunday Schools of the following parishes: St. Rosalie, Brooklyn, and St. Agatha, Brooklyn, St. Dominic, Oyster Bay.

During the sixty-six years (1855-1921) of service in the Diocese of Brooklyn, the Sisters of Mercy gave freely and willingly of their time, their energy, their lives, in the service of the poor, the sick, the ignorant. They have visited prisoners in the jail and patients in the hospitals. The instruction of converts, an important phase in their life work, has never been neglected, and has been productive of splendid results. They have had trials and privations, but their work is God's work and He has blessed it.

STATUS OF THE SISTERS OF MERCY IN THE DIOCESE OF BROOKLYN, 1921

<i>Institutions</i>	<i>Teachers</i>		<i>Pupils</i>
	<i>Rel.</i>	<i>Lay</i>	<i>Boys & Girls</i>
Mother House and Novitiate of Sisters of Mercy 273 Willoughby Avenue, Brooklyn, N. Y.			
St. Bridget's School (Elementary) 419 Linden Street, Grades 8	10	15	1279
St. Gregory's School (Elementary) 997 St. Johns Place, Grades 8	7	3	398
Holy Innocent's School (Elementary) 249 E. 17th Street, Grades 8	8	10	429
St. Jerome's School (Elementary) and Newkirk Avenues, Grades 7	7	3	387
Angel Guardian's Home (Orphan Asylum, Elementary) 12th Ave., and 64th St. Grades 3	4	4	Girls 191
St. Marys of the Angels School (Orphan Asylum, Elementary) Syosset, Long Island, Grades 4	5	2	Boys 138
Convent of Mercy (Orphan Asylum, Elementary) 273 Willoughby Ave., Brooklyn Grades 8	8	5	Girls 270

¹ Franciscan Brothers in charge of Boys.

* St. Patrick's School			
Kent and Willoughby Avenues	11	7	848
* Sacred Heart School			
283 Willoughby Avenue, Grades 8	6	3	582
			<i>Inmates</i>
St. Mary's of the Angels Home	7		180
Number of Sisters in Community			123
Number of Parochial Schools			6
Number of Sister Teachers			66
Institutional Schools			3
Orphan Asylums			3
Number of children including orphans in Institutional Schools under the care of Sisters of Mercy			4722

DIocese of ALBANY 1863-1921

A Community of four Sisters of Mercy from the Mother House, St. Catherine's, New York, opened a convent and school in Greenbush, now Rensselaer, September 24, 1863. The first band comprised Sr. M. Gertrude Lidwith, Sr. M. Vincent Sweetman, Sr. M. Clare Galvin, and Sr. M. Augustine McKenna, Superior.

A misunderstanding concerning the financial equipment for the journey resulted in great inconvenience and embarrassment to the travelers. When some distance from New York, the Sisters realized that they had not a cent for carfare. One of the band happened to have eighty cents, an offering for the poor which she had forgotten to give the superior before leaving.

They arrived in Albany at four o'clock in the morning, and were obliged to get off the boat and remove their baggage as the boat was going on to Troy. A passer-by named Flood inquired if he could be of service to them. They asked him to procure a means of conveyance to bring them to the ferry. This he was doubtful about accomplishing, however, he set out and returned with a carriage. Having no money to pay for its use, they were obliged, after crossing

* Franciscan Brothers in charge of Boys.

the Hudson, to borrow three dollars from a Mr. Conway, whom one of the Sisters knew.

When they reached the convent they found the carpenters still at work. The new convent was a good substantial brick building adapted for conventual purposes. The remains of the luncheon which they had brought from New York was the only food available, and this was speedily consumed after their long and tiresome journey. Further information is not now available as to the details of their first undertaking. The Catholic Directory of 1865, however, gives notice of the work of this Community as follows:

Convent of Sisters of Mercy, East Albany.

School. Boys and Girls, 100.

The Directory of 1867 records 300 boys and girls in the parochial school of East Albany. The Directory 1868 chronicles their work thus:

Greenbush. Mother House and novitiate of the Sisters of Mercy. The Sisters have under their charge a Select and Parochial School, and have also opened an Industrial School, where young ladies are taught various trades gratuitously.

Total number of pupils, 350.

West Troy

Parochial Schools. Pupils 400.

Albany

St. Peter's Hospital. 400 patients during the year.

During 1868, the Greenbush Community became independent. In 1875 the Catholic Directory records 8,596 dispensary patients from the opening of the hospital. In 1896 the status of the Sisters of Mercy in the diocese of Albany is:

Mother House and Novitiate, Greenbush, East Albany, N. Y. Founded 1863 by Sisters from New York City. The Sisters conduct establishments in the Diocese of Albany and Springfield. Sisters 60; Pupils 1190; Orphans 50.

During the next twenty years the work of the Sisters had doubled, and they had twice the number in Community.

The Catholic Directory of 1916 records:

Mother House and Novitiate, Rensselaer, N. Y. The Sisters conduct establishments in the Diocese of Albany.

Sisters, 102; Pupils, 2,615; Orphans, 85; Boarders, 4.

STATUS OF THE SISTERS OF MERCY, DIOCESE OF ALBANY, 1863-1921

<i>Institutions</i>	<i>Teachers Religious</i>	<i>Pupils</i>
Convent of Mercy of the Immaculate Conception Summer School		88
ALBANY		
Blessed Sacrament School (Elementary) 607 Central Ave., Grades 8	7	304
St. Patrick's School (Elementary) 276 Sherman St., Grades 8	12	594
Vincentian Institute (Elementary) Madison Ave. & Ontario St., Grades 7	10	456
St. Peter's Hospital		
COHOES		
St. Agnes School (Elementary), Grades 8	8	433
St. Patrick's Academy (Elementary), Adams Ave.	4	176
Parochial High School	2	32
Affiliated with University of New York		
RENSSELAER		
Mother House and Novitiate of the Sisters of Mercy, Lawrence St.		
St. John's Orphan Asylum		Orphans, 15
St. John's Academy (Elementary) Herrick St., Grades 8	10	487
Parochial High School	4	91
Affiliated with University of New York		
TROY		
St. Paul the Apostle's School (Elementary) 144 Twelfth St., Grades 8	5	202
WATERVLIET		
St. Patrick's Academy (Elementary) 504 Twenty-fifth St., Grades 8	13	486

Parochial High School	4	75
Sacred Heart of Mary's School (Elementary)		
1511 Sixth St., Grades 8	5	226
Number of Sisters in Community		136
Number of Sister-Teachers		95
Number of Parochial Schools		11
Number of Academies		1
Number of Pupils in charge of Sisters		3674
Number of Hospitals		1

DIOCESE OF OGDENSBURG, NEW YORK, 1872-1921

The efforts of the Sisters of Mercy to gain a stronghold in the newly-erected Diocese of Ogdensburg,¹ is unique in the history of the Sisters of Mercy in the United States.

After repeated failures to bring a community of Sisters to his Diocese, Right Reverend Edgar Philip Wadhams,² first bishop of Ogdensburg, appealed to the Sisters of Mercy in Rochester, New York. Three professed Sisters and three postulants with Mother Baptist Coleman, Superior, offered themselves for the arduous mission, and in November, 1872, they established a convent and school in St. Joseph's parish, Malone, New York.

The parish was poor and recently had met with great financial losses. In 1871, the splendid brick church, erected in 1865, was destroyed by fire. The people at once began the erection of a more pretentious building and the corner stone was laid in July of the same year, 1871, by Bishop Wadhams, then Vicar General of Albany. In November

¹ On February 15, 1872, the Diocese of Albany was separated and the Diocese of Ogdensburg erected. It comprises the northern towns of Herkimer and Hamilton Counties, with the Counties of Lewis, Jefferson, St. Lawrence, Franklin, Clinton, and Essex in New York. This territory was at one time the scene of bloody conflicts between the Iroquois and the Hurons, and Algonquins, and also between the French and British.

² A convert from the Episcopal Church in which he had been a deacon. He was rector of the Cathedral and Vicar-General of Albany, when called to organize a new diocese. He was consecrated at Albany, May 5, 1872, by Archbishop, later Cardinal McCloskey.

Table of Contents

Chapter I. The History of the United States. 1

Chapter II. The Constitution of the United States. 10

Chapter III. The Federal Government. 20

Chapter IV. The State Governments. 30

Chapter V. The Local Governments. 40

Chapter VI. The Judiciary. 50

Chapter VII. The Executive. 60

Chapter VIII. The Legislative. 70

Chapter IX. The Military. 80

Chapter X. The Navy. 90

Chapter XI. The Public Works. 100

Chapter XII. The Education. 110

Chapter XIII. The Religion. 120

Chapter XIV. The Arts and Sciences. 130

Chapter XV. The Commerce. 140

Chapter XVI. The Agriculture. 150

Chapter XVII. The Industry. 160

Chapter XVIII. The Social Life. 170

Chapter XIX. The Moral Life. 180

Chapter XX. The Political Life. 190

Chapter XXI. The Economic Life. 200

Chapter XXII. The Cultural Life. 210

Chapter XXIII. The Intellectual Life. 220

Chapter XXIV. The Spiritual Life. 230

Chapter XXV. The Human Life. 240

Chapter XXVI. The Universal Life. 250

Chapter XXVII. The Eternal Life. 260

Chapter XXVIII. The Infinite Life. 270

Chapter XXIX. The Divine Life. 280

Chapter XXX. The Holy Life. 290

Chapter XXXI. The Blessed Life. 300

Chapter XXXII. The Glorious Life. 310

Chapter XXXIII. The Eternal Life. 320

Chapter XXXIV. The Infinite Life. 330

Chapter XXXV. The Divine Life. 340

Chapter XXXVI. The Holy Life. 350

Chapter XXXVII. The Blessed Life. 360

Chapter XXXVIII. The Glorious Life. 370

Chapter XXXIX. The Eternal Life. 380

Chapter XL. The Infinite Life. 390

Chapter XLI. The Divine Life. 400

Chapter XLII. The Holy Life. 410

Chapter XLIII. The Blessed Life. 420

Chapter XLIV. The Glorious Life. 430

Chapter XLV. The Eternal Life. 440

Chapter XLVI. The Infinite Life. 450

Chapter XLVII. The Divine Life. 460

Chapter XLVIII. The Holy Life. 470

Chapter XLIX. The Blessed Life. 480

Chapter L. The Glorious Life. 490

Chapter LI. The Eternal Life. 500

Chapter LII. The Infinite Life. 510

Chapter LIII. The Divine Life. 520

Chapter LIV. The Holy Life. 530

Chapter LV. The Blessed Life. 540

Chapter LVI. The Glorious Life. 550

Chapter LVII. The Eternal Life. 560

Chapter LVIII. The Infinite Life. 570

Chapter LIX. The Divine Life. 580

Chapter LX. The Holy Life. 590

Chapter LXI. The Blessed Life. 600

Chapter LXII. The Glorious Life. 610

Chapter LXIII. The Eternal Life. 620

Chapter LXIV. The Infinite Life. 630

Chapter LXV. The Divine Life. 640

Chapter LXVI. The Holy Life. 650

Chapter LXVII. The Blessed Life. 660

Chapter LXVIII. The Glorious Life. 670

Chapter LXIX. The Eternal Life. 680

Chapter LXX. The Infinite Life. 690

Chapter LXXI. The Divine Life. 700

Chapter LXXII. The Holy Life. 710

Chapter LXXIII. The Blessed Life. 720

Chapter LXXIV. The Glorious Life. 730

Chapter LXXV. The Eternal Life. 740

Chapter LXXVI. The Infinite Life. 750

Chapter LXXVII. The Divine Life. 760

Chapter LXXVIII. The Holy Life. 770

Chapter LXXIX. The Blessed Life. 780

Chapter LXXX. The Glorious Life. 790

Chapter LXXXI. The Eternal Life. 800

Chapter LXXXII. The Infinite Life. 810

Chapter LXXXIII. The Divine Life. 820

Chapter LXXXIV. The Holy Life. 830

Chapter LXXXV. The Blessed Life. 840

Chapter LXXXVI. The Glorious Life. 850

Chapter LXXXVII. The Eternal Life. 860

Chapter LXXXVIII. The Infinite Life. 870

Chapter LXXXIX. The Divine Life. 880

Chapter LXXXX. The Holy Life. 890

Chapter LXXXXI. The Blessed Life. 900

Chapter LXXXXII. The Glorious Life. 910

Chapter LXXXXIII. The Eternal Life. 920

Chapter LXXXXIV. The Infinite Life. 930

Chapter LXXXXV. The Divine Life. 940

Chapter LXXXXVI. The Holy Life. 950

Chapter LXXXXVII. The Blessed Life. 960

Chapter LXXXXVIII. The Glorious Life. 970

Chapter LXXXXIX. The Eternal Life. 980

Chapter LXXXXX. The Infinite Life. 990

Chapter LXXXXXI. The Divine Life. 1000

Chapter LXXXXXII. The Holy Life. 1010

Chapter LXXXXXIII. The Blessed Life. 1020

Chapter LXXXXXIV. The Glorious Life. 1030

Chapter LXXXXXV. The Eternal Life. 1040

Chapter LXXXXXVI. The Infinite Life. 1050

Chapter LXXXXXVII. The Divine Life. 1060

Chapter LXXXXXVIII. The Holy Life. 1070

Chapter LXXXXXIX. The Blessed Life. 1080

Chapter LXXXXXX. The Glorious Life. 1090

Chapter LXXXXXXI. The Eternal Life. 1100

Chapter LXXXXXXII. The Infinite Life. 1110

Chapter LXXXXXXIII. The Divine Life. 1120

Chapter LXXXXXXIV. The Holy Life. 1130

Chapter LXXXXXXV. The Blessed Life. 1140

Chapter LXXXXXXVI. The Glorious Life. 1150

Chapter LXXXXXXVII. The Eternal Life. 1160

Chapter LXXXXXXVIII. The Infinite Life. 1170

Chapter LXXXXXXIX. The Divine Life. 1180

Chapter LXXXXXXX. The Holy Life. 1190

Chapter LXXXXXXXI. The Blessed Life. 1200

Chapter LXXXXXXXII. The Glorious Life. 1210

Chapter LXXXXXXXIII. The Eternal Life. 1220

Chapter LXXXXXXXIV. The Infinite Life. 1230

Chapter LXXXXXXXV. The Divine Life. 1240

Chapter LXXXXXXXVI. The Holy Life. 1250

Chapter LXXXXXXXVII. The Blessed Life. 1260

Chapter LXXXXXXXVIII. The Glorious Life. 1270

Chapter LXXXXXXXIX. The Eternal Life. 1280

Chapter LXXXXXXXX. The Infinite Life. 1290

Chapter LXXXXXXXXI. The Divine Life. 1300

Chapter LXXXXXXXII. The Holy Life. 1310

Chapter LXXXXXXXIII. The Blessed Life. 1320

Chapter LXXXXXXXIV. The Glorious Life. 1330

Chapter LXXXXXXXV. The Eternal Life. 1340

Chapter LXXXXXXXVI. The Infinite Life. 1350

Chapter LXXXXXXXVII. The Divine Life. 1360

Chapter LXXXXXXXVIII. The Holy Life. 1370

Chapter LXXXXXXXIX. The Blessed Life. 1380

Chapter LXXXXXXXX. The Glorious Life. 1390

Chapter LXXXXXXXXI. The Eternal Life. 1400

Chapter LXXXXXXXII. The Infinite Life. 1410

Chapter LXXXXXXXIII. The Divine Life. 1420

Chapter LXXXXXXXIV. The Holy Life. 1430

Chapter LXXXXXXXV. The Blessed Life. 1440

Chapter LXXXXXXXVI. The Glorious Life. 1450

Chapter LXXXXXXXVII. The Eternal Life. 1460

Chapter LXXXXXXXVIII. The Infinite Life. 1470

Chapter LXXXXXXXIX. The Divine Life. 1480

Chapter LXXXXXXXX. The Holy Life. 1490

Chapter LXXXXXXXXI. The Blessed Life. 1500

Chapter LXXXXXXXII. The Glorious Life. 1510

Chapter LXXXXXXXIII. The Eternal Life. 1520

Chapter LXXXXXXXIV. The Infinite Life. 1530

Chapter LXXXXXXXV. The Divine Life. 1540

Chapter LXXXXXXXVI. The Holy Life. 1550

Chapter LXXXXXXXVII. The Blessed Life. 1560

Chapter LXXXXXXXVIII. The Glorious Life. 1570

Chapter LXXXXXXXIX. The Eternal Life. 1580

Chapter LXXXXXXXX. The Infinite Life. 1590

Chapter LXXXXXXXXI. The Divine Life. 1600

Chapter LXXXXXXXII. The Holy Life. 1610

Chapter LXXXXXXXIII. The Blessed Life. 1620

Chapter LXXXXXXXIV. The Glorious Life. 1630

Chapter LXXXXXXXV. The Eternal Life. 1640

Chapter LXXXXXXXVI. The Infinite Life. 1650

Chapter LXXXXXXXVII. The Divine Life. 1660

Chapter LXXXXXXXVIII. The Holy Life. 1670

Chapter LXXXXXXXIX. The Blessed Life. 1680

Chapter LXXXXXXXX. The Glorious Life. 1690

Chapter LXXXXXXXXI. The Eternal Life. 1700

Chapter LXXXXXXXII. The Infinite Life. 1710

Chapter LXXXXXXXIII. The Divine Life. 1720

Chapter LXXXXXXXIV. The Holy Life. 1730

Chapter LXXXXXXXV. The Blessed Life. 1740

Chapter LXXXXXXXVI. The Glorious Life. 1750

Chapter LXXXXXXXVII. The Eternal Life. 1760

Chapter LXXXXXXXVIII. The Infinite Life. 1770

Chapter LXXXXXXXIX. The Divine Life. 1780

Chapter LXXXXXXXX. The Holy Life. 1790

Chapter LXXXXXXXXI. The Blessed Life. 1800

Chapter LXXXXXXXII. The Glorious Life. 1810

Chapter LXXXXXXXIII. The Eternal Life. 1820

Chapter LXXXXXXXIV. The Infinite Life. 1830

Chapter LXXXXXXXV. The Divine Life. 1840

Chapter LXXXXXXXVI. The Holy Life. 1850

Chapter LXXXXXXXVII. The Blessed Life. 1860

Chapter LXXXXXXXVIII. The Glorious Life. 1870

Chapter LXXXXXXXIX. The Eternal Life. 1880

Chapter LXXXXXXXX. The Infinite Life. 1890

Chapter LXXXXXXXXI. The Divine Life. 1900

Chapter LXXXXXXXII. The Holy Life. 1910

Chapter LXXXXXXXIII. The Blessed Life. 1920

Chapter LXXXXXXXIV. The Glorious Life. 1930

Chapter LXXXXXXXV. The Eternal Life. 1940

Chapter LXXXXXXXVI. The Infinite Life. 1950

Chapter LXXXXXXXVII. The Divine Life. 1960

Chapter LXXXXXXXVIII. The Holy Life. 1970

Chapter LXXXXXXXIX. The Blessed Life. 1980

Chapter LXXXXXXXX. The Glorious Life. 1990

Chapter LXXXXXXXXI. The Eternal Life. 2000

1. The first part of the text discusses the importance of maintaining accurate records of all transactions, including sales, purchases, and expenses. It emphasizes that proper record-keeping is essential for determining the correct amount of tax liability.

2. The second part of the text describes the various methods used to calculate the tax liability, including the use of tax tables and the application of various deductions and credits. It also discusses the importance of understanding the different types of taxes, such as income tax, sales tax, and property tax.

3. The third part of the text discusses the various ways in which taxes can be paid, including direct payment to the tax authority, payment through a third party, and payment in installments. It also discusses the importance of understanding the different rules and regulations that apply to each method of payment.

4. The fourth part of the text discusses the various consequences of failing to pay taxes on time, including penalties, interest, and the possibility of legal action. It also discusses the importance of understanding the different rules and regulations that apply to each method of payment.

5. The fifth part of the text discusses the various ways in which taxpayers can reduce their tax liability, including the use of deductions and credits, and the importance of understanding the different rules and regulations that apply to each method of payment.

6. The sixth part of the text discusses the various ways in which taxpayers can appeal a tax assessment, including the use of administrative appeals and the courts. It also discusses the importance of understanding the different rules and regulations that apply to each method of payment.

7. The seventh part of the text discusses the various ways in which taxpayers can avoid tax evasion, including the use of legal strategies and the importance of understanding the different rules and regulations that apply to each method of payment.

8. The eighth part of the text discusses the various ways in which taxpayers can ensure that they are paying the correct amount of tax, including the use of professional advice and the importance of understanding the different rules and regulations that apply to each method of payment.

9. The ninth part of the text discusses the various ways in which taxpayers can ensure that they are paying taxes on time, including the use of automatic payments and the importance of understanding the different rules and regulations that apply to each method of payment.

10. The tenth part of the text discusses the various ways in which taxpayers can ensure that they are paying taxes correctly, including the use of professional advice and the importance of understanding the different rules and regulations that apply to each method of payment.

[Faint, illegible handwriting]

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint horizontal lines and minor discoloration or foxing, characteristic of old paper. There is no text or other markings on the page.

the parochial school in Hogansburg had on roll 75 pupils (boys and girls); the boarders numbered 40, and the boarding school in Brasher Falls had on record 17 pupils.

During the next year, 1885, a school was opened from the Mother House in Hogansburg, at Rouses Point, N. Y. A second school was opened during the same year (1885) at Watertown, N. Y. This school continued until 1895 when it was closed, and a hospital, St. Joachim, was opened. A Training School for Nurses was also established. This is the only Training School in connection with the hospitals in charge of the Sisters of Mercy in the diocese. The number of patients treated since the opening of the hospital is 15,781. Many of this number were cared for free of charge.

The following year, 1886, the McAuley Academy was opened at Keeseville. A Day School and Boarding School were also established.

Sanatorium Gabriels

In the spring of 1895 the Sisters were invited by the Right Reverend Henry Gabriels, Bishop of the Diocese of Ogdensburg, to take charge of a Sanatorium which he was planning to open in the Adirondack mountains for the care of incipient tuberculosis patients. Two Sisters went into the woods for the selection of a site, and to make arrangements for the erection of the building. During the whole season the two Sisters lived in a rude log cabin. Through the generosity of Dr. Seward Webb and Mr. Paul Smith, one hundred acres of land were secured. Later, the State added to this six hundred acres. The land was given for a free recreation ground for the patients, but the title remained with the State. Subscriptions were many and frequent. As a consequence the building was ready for occupancy, July 26, 1897.

The Sanatorium farm is located about two miles from the

hospital, and supplies the hospital with all the milk and cream from a tuberculin-treated herd of high-grade Holsteins, a part of the number of eggs required, nearly all the fowl, including turkey, and an abundance of veal and fresh pork. All the winter vegetables also are supplied from the farm, and all the bread needed is baked at the farm which is under the direct supervision of the Sisters who reside there.

The financial condition of the Sanatorium was now promising. Through the generosity of Nicholas and James Cox Brady, a remaining debt of \$25,00 was paid on November 19, 1916. In 1913, Mr. Nicholas Brady had offered to subscribe \$16,000 on condition that Mother Mary of Perpetual Help Kiernan would secure a like amount. No subscriptions were received up to the time of her death which occurred a few months after Mr. Brady made the offer. In 1915, through the medium of a fund, \$13,000 were realized and Mr. Brady gave the promised amount. A mortgage of \$3,000 and outstanding notes to the amount of \$28,000 were taken up. The remainder was to be used for the erection of a new laundry. A few weeks later a fire occurred which destroyed the entire building. This was a dark hour for the Sisters, but those who trusted in God and undertook to purchase land with the sum of fifteen dollars on which to erect the Sanatorium, were made of sterner stuff than to become discouraged when this great test of faith was given them.

Among the institutions that offered assistance to the Sisters in the care of their patients were: The New State Hospital for Incipient Tuberculosis, the Stonywold Sanatorium, the Sanatorium of the Independent Order of Foresters, and the Saranac Lake Society for the Control of Tuberculosis. Among others who gave splendid aid were the people of the village, Paul Smith's Hotel Company, the Saranac Lake Fire Department, and the New York Central Railroad.

From the opening of the Sanatorium, in 1897, until the present time (1921), 2,638 patients have been treated. Fifteen per cent of these have been cared for gratuitously.

Meantime the Community was growing. In 1916 the Catholic Directory records the following:

Mother House of the Sisters of Mercy, Gabriels, N. Y., The Sisters conduct establishments in the diocese of Ogdensburg. Professed Sisters, 57; Novices, 17; Postulants 2.

Two other hospitals were opened in charge of the Sisters. St. Mary's of the Lake was established in June 13, 1910, at Saranac Lake for the care of consumptives. At present, (1921) there are 67 patients. Mercy General Hospital was opened at Tupper Lake in 1918. This hospital can accommodate about twenty-five patients.

During the Influenza Epidemic in 1918, the Sisters offered St. Joachim's Hospital at Watertown for the care of the patients. The Hospital at Tupper Lake was not in readiness to receive patients but the ingenuity of the Sisters soon arranged for a number of beds. More beds were in demand and before the disease abated every available space in the hospital was utilized.

In Watertown, July 26, 1917, St. Joseph's Sanitarium, a Maternity Hospital, was opened and the Sisters asked to take charge. During the year, 1920, there were treated here 1,579 patients. At this time (1920), the Sisters opened a Convent and Academy in Plattsburg, N. Y. A Parochial School and boarding school were also established.

The Sisters of Mercy have been in the Diocese of Ogdensburg fifty years. Dark days were theirs. Poverty and cold and hardships had been their portion during their painful struggle to establish Christian Schools in the mountainous districts, but the zeal for souls enkindled in the hearts of those who were yet unschooled in religious discipline was

born of God and their works today are a living proof of His guidance.

The following shows the present (1921) status of the Sisters of Mercy in the Diocese of Ogdensburg:

ST. GABRIELS

Religious Pupils

Sanitorium Gabriels, Mother House of
the Sisters of Mercy Hospital for in-
cipient consumption Sisters, 144

BRASHER FALLS

St. Joseph's Academy and High School,
St. Joseph's Academy and High School, Boarders, 36 9 151

KEESEVILLE

McCauley Academy 6 60

ROUSES POINT

St. Patrick's Academy 5 175

HOGANSBURG

Indian Girls' Industrial School 6 52

SARANAC LAKE

St. Mary of the Lake Hospital 8 95

TUPPER LAKE

Mercy General Hospital 6

WATERTOWN

St. Joachim's Hospital, 218 Stone Street 18 1672

St. Joseph's Sanitorium, 219 Stone Street 4 543

Number of Sisters in Community 144

Number of High Schools 1

Number of Academies 3

Number of Industrial Schools 1

Number of Sister Teachers 17

Number of Hospitals 3

Number of Sanitoria 2

SISTER MARY EULALIA HERRON

College Misericordia, Villa St. Teresa, Dallas, Pa.

*Premiums Paid for Life Insurance, like the Seed
Planted in Mother Earth
Multiply and Yield Great Returns*

The American Catholic Union INSURANCE

for the
Entire Catholic Family
Ordinary and Industrial Plans

The Parkway at Sixteenth Street
PHILADELPHIA

JOHN J. COYLE
President

JOHN O'KEEFE
Sec.-Treas.

HORST BROS.

SUCCESSORS TO
GEORGE S. FOX

MANUFACTURERS OF

LADDERS

Step Ladders
Extension Ladders
Bricklayers' Ladders
Painters' Swing Staging
Trestles
Window Jacks
Ladder Jacks
Scaffolding Jacks

EXTENSION FIRE LADDERS

137 and 139 North Sixth Street
PHILADELPHIA, PA.

Bell Mkt 30-48

Keystone Main 34-12

by purchasing from Advertisers in the Records.

Make Your Spare Money Earn Money

OPEN AN ACCOUNT WITH THE

Continental - Equitable Title and Trust Co.

Twelfth above Chestnut

4% Interest on Saving Fund Accounts

Capital: \$1,000,000

Surplus: \$1,000,000

Deposits Over \$12,000,000

OFFICERS:

JEREMIAH J. SULLIVAN, Vice-Pres't.	JOHN F. SKELLY, President.
JOHN R. UMSTED, Vice-President.	JOHN F. McMENAMIN, Asst. Sec. & Treas.
WILLIAM J. McGLINN, Vice-President.	HENRY F. STITZELL, Trust Officer.
JOHN V. LOUGHNEY, Sec'y and Treas.	JOSEPH MALLON, Real Estate Officer.
WILLIAM J. FITZPATRICK, Asst. Sec. & Treas.	BROWN & WILLIAMS, Counsel.

DIRECTORS:

Watson K. Alcott,	James A. Flaherty,	William J. McGlinn,	Joseph C. Trainer,
Edward F. Beale,	Howard B. French,	Peter F. Moylan, M.D.,	John R. Umsted,
James M. Daly,	John J. Henderson,	John F. Skelly,	Aubrey H. Weightman,
Charles C. Drueding,	Henry C. Loughlin,	Jeremiah J. Sullivan,	Ira Jewell Williams.

Owen Letter's Sons

Best Coal

Main Yard:

Trenton Ave. and Westmoreland

Philadelphia

PHONE: DICKINSON 824

Kane's Coal

A Burning Success

Estate of Robert Kane

1923 Washington Ave.

Philadelphia

by purchasing from Advertisers in the Records.

ANDREW W. HILL, President

JEROME DOUGHERTY, Sec'y-Treasurer

Hill & Dougherty Co.

ENGINEERS CONTRACTORS

Heating

Plumbing

Ventilation

Complete Mechanical Installations

228 Arch Street

PHILADELPHIA

By purchasing from Advertisers in the Records

You can aid the American Catholic Historical Society in its work

Montaque

TRY ONE OF OUR SPECIALS

Good, Old-Fashioned Chocolates
Dutch Creams or Chocolates
Own Spun

MAIN RETAIL STORE: CANDY, SODA AND LUNCH

10 South Broad Street

9 South Fifteenth Street

Factory: 23rd and Sansom Streets

PHILADELPHIA, PA.



By purchasing from Advertisers in the Records



Records
of the
**American Catholic
Historical Society**
of
Philadelphia

WITH WHICH IS COMBINED

AMERICAN CATHOLIC HISTORICAL RESEARCHES

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

Copyrighted, 1919

American Catholic Historical Society.

\$2.00 PER YEAR

SINGLE NUMBER, 50 CENTS

TABLE OF CONTENTS.

	PAGE
CHRONOLOGICAL LIST SHOWING THE DATES OF APPOINTMENT OF THE BISHOPS OF THE UNITED STATES	295
By Rt. Rev. OWEN B. CORRIGAN, D.D., V.G., AUXILIARY BISHOP OF BALTIMORE.	
CATHOLIC MISSIONARY WORK AMONG THE COLORED PEOPLE OF THE UNITED STATES (1776-1866).	325
By the REV. STEPHEN L. THEOBALD.	
A BRIEF ACCOUNT OF THE SERVICES, DURING THE CIVIL WAR, OF THE SISTERS OF ST. JOSEPH OF PHILADELPHIA	345
THE WORK OF THE SISTERS OF MERCY IN THE UNITED STATES, (continued).	357
By SISTER MARY EULALIA HERRON, College Misericordia, Villa St. Teresa, Dallas, Pa.	



Beneficial Saving Fund

1200 Chestnut Street

KENSINGTON OFFICE.

Allegheny Ave. west of Kensington Ave.
PHILADELPHIA

Incorporated 1853

Resources, 30 Million Dollars

Interest 4% Per Annum

OFFICERS

WM. V. McGRATH, Jr., President
LOUIS E. PEQUIGNOT, Vice-President
EDWARD J. DOONER, Secretary
THOMAS H. CULLINAN, Treasurer
FRANK C. McILHENNEY, Jr., Assistant Treasurer

BOARD OF MANAGERS

ALFRED J. MURPHY
JEREMIAH J. SULLIVAN
CHARLES A. McMANUS
JOHN T. DOHAN
IGNATIUS J. HORSTMANN
GEORGE W. NORRIS
JOSEPH M. ENGEL
JOSEPH C. TRAINER

HON. JOS. F. LAMORELLE
JOHN E. LONERGAN
WILLIAM V. McGRATH, JR.
HENRY F. MICHELL
WILLIAM J. DOYLE
DAVID J. SMYTH
LOUIS E. PEQUIGNOT
MURTHA P. QUINN

JOSEPH F. GALLAGHER
SAMUEL M. VAUCLAIN
JOSEPH B. McCALL
MARK WILLCOX
SAMUEL M. CURWEN
WILLIAM SIMPSON
EDWARD G. BUDD
EDWARD J. DOONER

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

VOL. XXXV

DECEMBER, 1924.

No. 4

CHRONOLOGICAL LIST SHOWING THE DATES OF APPOINTMENT OF THE BISHOPS OF THE UNITED STATES

RT. REV. OWEN B. CORRIGAN, D.D., V.G., AUXILIARY
BISHOP OF BALTIMORE

This list includes, besides the names of the Bishops of the United States proper, the names also of the American Bishops appointed in the Philippines, two Vicars Apostolic of Jamaica who are of the Maryland Province of the Society of Jesus, the Rt. Rev. Joseph Murphy, S.J., V. Ap., of British Honduras which is cared for by the Missouri Province, Bp. Currier of Matanzas, Cuba, Bishop Barron a Philadelphia priest who in 1842 was V. Ap. in Africa, and Bp. O'Gorman, C.S.Sp., who now as V. Ap. of Sierre Leone in Africa is working in the same field Bp. Barron did. The names of Titular Sees are italics. Dates of appointment since 1909 have been taken from the *Acta Apostolicae Sedis* which in a few cases differs from the *Annuario Pontificio*.

TABLE SHOWING THE ORDER OF APPOINTMENT
OF THE BISHOPS.

			<i>Died</i>
1.	1784	CARROLL, Most Rev. John. Prefect Apostolic, 1784; Bp. Balto. 1789; Abp. 1808.	1815
2.	1793	PENALVER Y CARDENAS, Most Rev. Louis, Louisiana; Abp. Guatemala, 1801.	1810
3.	1793	GRAESSEL, Rt. Rev. Lawrence, <i>Samosata</i> Coadjutor, Baltimore; died before Consecration.	1793
4.	1795	NEALE, Most Rev. Leonard <i>Gortyna</i> . Coadjutor Baltimore; Abp. Baltimore, 1815.	1817
5.	1801	PORRO Y PENADA, Rt. Rev. Francis, Louisiana; Bishop elect, never took possession.	1802
6.	1808	DE CHEVERUS, His Eminence Jno. Card., Boston; Bishop of Montauban, 1823; Archbishop Bordeaux, 1826; Cardinal, 1836.	1836
7.		CONCANEN, Rt. Rev. Luke, O.P., New York.	1810
8.		EGAN, Rt. Rev. Michael, O.S.F., Philadelphia.	1814
9.		FLAGET, Rt. Rev. Benedict Jos., Bardstown, Louisville.	1850
10.	1814	CONNOLLY, Rt. Rev. John, O.P., New York.	1825
11.	1815	DU BOURG, Most Rev. William, Louisiana.	1833
12.	1817	DAVID, Rt. Rev. John B., Coadjutor, Bardstown.	1841
13.		MARÉCHAL, Most Rev. Ambrose, Baltimore.	1828
14.	1820	CONWELL, Rt. Rev. Henry, Philadelphia.	1842
15.		KELLY, Rt. Rev. Patrick, Richmond; Waterford and Lismore, 1822.	1829
16.		ENGLAND, Rt. Rev. John, Charleston.	1842
17.	1822	ROSATI, Rt. Rev. Joseph, C.M., St. Louis.	1843
18.		FENWICK, Rt. Rev. Edw., O.P., Cincinnati.	1832
19.	1825	FENWICK, Rt. Rev. Benedict Jos., Boston.	1846
20.	1826	DUBOIS, Rt. Rev. John, New York.	1842
21.		PORTIER, Rt. Rev. Michael, Mobile.	1859
22.	1828	WHITFIELD, Most Rev. James, Baltimore.	1834
23.	1829	DE NECKERE, Rt. Rev. Leo, New Orleans.	1833
24.	1830	KENRICK, Most Rev. Francis Patrick, Philadelphia; Archbishop of Balto., 1851.	1863
25.	1833	PURCELL, Most Rev. John B., Cincinnati; Archbishop 1850.	1883
26.	1833	RÉSÉ, Rt. Rev. Frederick, Detroit.	1871
27.	1834	ECCLESTON, Most Rev. Samuel, Baltimore.	1851
28.		CHABRAT, Rt. Rev. Guy Ignatius, <i>Bolina</i> Coadjr. Bardstown.	1868
29.		BRUTÉ, Rt. Rev. Simon Gabriel, Vincennes.	1839

Dates of Appointment of Bishops of United States 297

			<i>Died</i>
30.		CLANCY, Rt. Rev. William, <i>Oria</i> ; Coadjutor Charleston; Vicar Apostolic British Guiana 1837.	1847
31.	1835	BLANC, Most Rev. Anthony, Bp. New Orleans; Abp. 1850.	1860
32.	1837	LORAS, Rt. Rev. Matthias, Dubuque.	1858
33.	1838	HUGHES, Most Rev. John, Bp. New York; Abp. 1850.	1864
34.		MILES, Rt. Rev. Richard Pius, O.P., Nashville.	1860
35.	1839	DE LA HAILANDIERE, Rt. Rev. Celestine, Vincennes.	1882
36.	1840	CHANCHE, Rt. Rev. John J., Natchez.	1852
37.		DIEGO Y MORENO, Rt. Rev. Francis Garcia, O. S.F., The Californias.	1846
38.	1841	KENRICK, Most Rev. Peter Richard, St. Louis; Abp. 1847.	1896
39.		WHELAN, Rt. Rev. Richard Vincent, Richmond; Wheeling, 1850.	1874
40.		LEFEVRE, Rt. Rev. Peter Paul, <i>Zela</i> Coadjutor Detroit.	1869
41.	1842	ODIN, Most Rev. John B. C. M., V. Ap. Texas; Bishop Galveston, 1847; Abp. New Orleans, 1861.	1870
42.	1843	BLANCHET, Most Rev. Francis N., V. Ap. Oregon; Archbishop of Oregon City, 1846.	1883
43.		QUARTER, Rt. Rev. William, Chicago.	1848
44.		HENNI, Most Rev. John Martin, Milwaukee; Abp. 1875.	1881
45.		O'CONNOR, Rt. Rev. Michael, Pittsburgh.	1872
46.		TYLER, Rt. Rev. William, Hartford.	1849
47.		BARRON, Rt. Rev. Edward, <i>Eucarpia</i> ; Vic. Apost. of the Two Guineas.	1854
48.	1844	McCLOSKEY, His Eminence Jno. Card., Coadjutor N. Y.; Bp. Albany, 1847; Abp. New York, 1864; Cardinal, 1875.	1885
49.		REYNOLDS, Rt. Rev. Ignatius A., Charleston.	1855
50.		BYRNE, Rt. Rev. Andrew, Little Rock.	1862
51.		FITZPATRICK, Rt. Rev. John B., Boston.	1866
52.	1846	DEMERS, Rt. Rev. Modeste, Vancouver Island.	1871
53.		BLANCHET, Rt. Rev. Augustine, M.A., Walla Walla; Nesqually, 1850.	1887
54.	1847	BAZIN, Rt. Rev. John Stephen, Vincennes.	1848
55.		TIMON, Rt. Rev. John, C.M., Buffalo.	1867
56.		RAPPE, Rt. Rev. Amadeus, Cleveland.	1877
57.	1848	SPALDING, Most Rev. Martin John, Louisville, Balto.	1872
58.	1849	DE ST. PALAIS, Rt. Rev. Maurice, Vincennes.	1877

			<i>Died</i>
59.		VAN DE VELDE, Rt. Rev. Jas. Oliver, Chicago, Natchez.	1855
60.	1850	ALEMANY, Most Rev. Jos. S., Monterey; Abp. San Francisco, 1853.	1888
61.		LAMY, Most Rev. John B., Santa Fé.	1888
62.		GARTLAND, Rt. Rev. Francis X., Savannah.	1854
63.		O'REILLY, Rt. Rev. Bernard, Hartford.	1856
64.		CRETIN, Rt. Rev. Joseph, St. Paul.	1857
65.		McGILL, Rt. Rev. John, Richmond.	1872
66.	1851	MIÉGE, Rt. Rev. John B., S.J., V. Ap. Indian Territory.	1884
67.	1852	NEUMANN, The Venerable John M., Philadelphia.	1860
68.	1853	BAYLEY, Most Rev. James R., Newark; Archbishop Baltimore, 1872.	1877
69.		BARAGA, Rt. Rev. Frederick, Marquette.	1868
70.		CARRELL, Rt. Rev. George A. S. J., Covington.	1868
71.		MARTIN, Rt. Rev. Augustus M., Natchitoches.	1875
72.		LOUGHLIN, Rt. Rev. John, Brooklyn.	1891
73.		DE GOESBRIAND, Rt. Rev. Louis, Burlington.	1899
74.	1854	O'REGAN, Rt. Rev. Anthony, Chicago.	1866
75.		YOUNG, Rt. Rev. Josue M., Erie.	1866
76.		AMAT, Rt. Rev. Thaddeus, C.M., Monterey.	1878
77.		PERSICO, His Eminence Cardinal Ignatius. Bishop, Savannah, 1870; Cardinal, 1893.	1895
78.	1855	BACON, Rt. Rev. David W., Portland.	1874
79.	1857	ELDER, Most Rev. William, Natchez, Cincinnati.	1904
80.	1857	WOOD, Most Rev. James Frederick, Philadelphia.	1883
81.		BARRY, Rt. Rev. John, Savannah.	1859
82.		SMYTH, Rt. Rev. Clement, O.C.R., Dubuque.	1865
83.		JUNCKER, Rt. Rev. Henry D., Alton.	1868
84.		LUERS, Rt. Rev. John Henry, Fort Wayne.	1871
85.		VEROT, Rt. Rev. Augustine, Savannah, St. Augustine.	1876
86.		DUGGAN, Rt. Rev. James, Chicago.	1899
87.	1858	McFARLAND, Rt. Rev. Francis P., Hartford.	1874
88.		LYNCH, Rt. Rev. Patrick N., Charleston.	1882
89.	1859	O'GORMAN, Rt. Rev. James M., O.C.R., <i>Raphanea</i> , V. Ap. Nebraska.	1874
90.		WHELAN, Rt. Rev. James, O.P., Nashville.	1878
91.		QUINLAN, Rt. Rev. John, Mobile.	1883
92.		GRACE, Most Rev. Thomas L., O.P., St. Paul.	1897
93.	1860	DOMENEC, Rt. Rev. Michael, C.M., Pittsburgh, Alleghany.	1878
94.		DUFAL, Rt. Rev. Peter, C.S.C., V. Ap. Eastern Bengal, Coadjutor, Galveston, 1878.	1898
95.	1861	O'CONNELL, Rt. Rev. Eugene, Grass Valley.	1891

Dates of Appointment of Bishops of United States 299

Died

96.	1862	ROSECRANS, Rt. Rev. Sylvester H., Columbus.	1878
97.		DUBUIS, Most Rev. C. M., C.S.C., Galveston.	1895
98.	1865	FEEHAN, Most Rev. Patrick A., Nashville, Chicago.	1902
99.		LAVIALLE, Rt. Rev. Peter Jos., Louisville.	1867
100.		CONROY, Rt. Rev. John J., Albany.	1895
101.	1866	HENNESSY, Most Rev. John, Dubuque.	1900
102.		WILLIAMS, Most Rev. John J., Boston.	1907
103.	1867	FITZGERALD, Rt. Rev. Edward, Little Rock.	1907
104.	1868	GIBBONS, His Eminence James Cardinal, V. Ap. N. C.; Richmond, 1872; Abp. Balto., 1877; Car- dinal, 1886.	1921
107.		HEISS, Most Rev. Michael, La Crosse, Milwaukee.	1890
106.		MELCHER, Rt. Rev. Joseph, Green Bay.	1873
107.		SHANAHAN, Rt. Rev. Jeremiah, Harrisburg.	1886
108.		MACHEBEUF, Rt. Rev. Jos. P., Denver.	1889
109.		RYAN, Rt. Rev. Stephen V., Buffalo.	1896
110.		LOOTENS, Rt. Rev. Louis, V. Ap. Idaho.	1898
111.		BECKER, Rt. Rev. Thos. A., Wilmington, Savannah.	1899
112.		O'HARA, Rt. Rev. William, Scranton.	1899
113.		MULLEN, Rt. Rev. Tobias, Erie.	1900
114.		McCLOSKEY, Rt. Rev. William George, Louisville.	1909
115.		McQUAID, Rt. Rev. Bernard J., Rochester.	1909
116.		HOGAN, Rt. Rev. John J., St. Joseph, Kansas City.	1913
117.	1869	FOLEY, Rt. Rev. Thomas, <i>Pergamus</i> , Coadjutor of Chicago.	1879
118.		SALPOINTE, Most Rev. John B., V. Apost. Ari- zona; Abp. Santa Fé.	1898
119.		MRAK, Rt. Rev. Ignatius, Marquette.	1901
120.	1870	PERCHÉ, Most Rev. Napoleon J., New Orleans.	1883
121.		TOEBBE, Rt. Rev. Augustus M., Covington.	1884
122.		BALTES, Rt. Rev. Peter Joseph, Alton.	1886
123.		BORGESS, Rt. Rev. Casper Henry, Detroit.	1890
124.		O'REILLY, Rt. Rev. Patrick, Springfield, Mass.	1892
125.	1871	McNEIRNY, Rt. Rev. Francis, Albany.	1894
126.		FINK, Rt. Rev. Louis M., O.S.B., Leavenworth.	1904
127.	1872	RYAN, Most Rev. Patrick John, Philadelphia.	1911
128.		HENDRICKEN, Rt. Rev. Thos. F., Providence.	1886
129.		GILMOUR, Rt. Rev. Richard, Cleveland.	1891
130.		WADHAMS, Rt. Rev. Edgar P., Ogdensburg.	1891
131.		DWENGER, Rt. Rev. Joseph, Fort Wayne.	1893
132.	1873	SEGHERS, Most Rev. Chas. J., Vancouver Island; Abp. Oregon City, 1880.	1886
133.		GROSS, Most Rev. Wm. H., C.S.S.R., Savannah, Oregon City.	1898

			<i>Died</i>
134.		CORRIGAN, Most Rev. Michael A., Newark, New York.	1902
135.		MORA, Rt. Rev. Francis, Monterey and Los Angeles.	1905
136.	1874	PELLICIER, Rt. Rev. Anthony Dominic, San Antonio.	1880
137.		MANUCY, Rt. Rev. Dominic, V. Ap. Brownsville, Mobile.	1885
138.	1875	KAIN, Most Rev. Jno. J., Wheeling, St. Louis.	1903
139.		IRELAND, Most Rev. John, St. Paul.	1918
140.		KRAUTBAUER, Rt. Rev. Francis X., Green Bay.	1885
141.		SEIDENBUSCH, Rt. Rev. Rupert, O.S.B., V. Ap. N. Minnesota.	1895
142.		HEALY, Rt. Rev. James A., Portland.	1900
143.	1876	SPALDING, Most Rev. J. L., Peoria.	1916
144.		GALBERRY, Rt. Rev. Thomas, O.S.A., Hartford.	1878
145.		TUIGG, Rt. Rev. John, Pittsburgh.	1889
146.		O'CONNOR, Rt. Rev. James, Omaha.	1890
147.	1877	LERAY, Most Rev. F. X., Natchitoches, New Orleans.	1887
148.		MOORE, Rt. Rev. John, St. Augustine.	1901
149.	1878	KEANE, Most Rev. John J., Richmond, Dubuque.	1918
150.		CHATARD, Rt. Rev. F. S., Vincennes, Indianapolis.	1918
151.	1879	McMAHON, Rt. Rev. Lawrence, Hartford.	1893
152.		JUNGER, Rt. Rev. Aegidius, Nesqually.	1895
153.		VERTIN, Rt. Rev. John, Marquette.	1899
154.		BRONDEL, Rt. Rev. John B., Vancouver Island, Helena.	1903
155.	1880	MARTY, Rt. Rev. Martin, Sioux Falls, St. Cloud.	1896
156.		WATTERSON, Rt. Rev. John A., Columbus.	1899
157.	1881	JANSSENS, Most Rev. Francis, Natchez, New Orleans.	1897
158.		McMULLEN, Rt. Rev. John, Davenport.	1883
159.		FLASCH, Rt. Rev. Kilian C., La Crosse.	1891
160.		O'FARRELL, Rt. Rev. Michael J., Trenton.	1894
161.		MANOGUE, Rt. Rev. Patrick, Grass Valley, Sacramento.	1895
162.		WIGGER, Rt. Rev. Winand M., Newark.	1901
163.		NERAZ, Rt. Rev. John C., San Antonio.	1904
164.		NORTHROP, Rt. Rev. Henry P., V. Ap. N. Carolina, Charleston.	1916
165.	1882	GALLAGHER, Rt. Rev. Nicholas, Galveston.	1918
166.	1883	RIORDAN, Most Rev. Patrick William, San Francisco.	1914
167.		RADEMACHER, Rt. Rev. Joseph, Nashville, Fort Wayne.	1900
168.		RICHTER, Rt. Rev. Henry Joseph, Grand Rapids.	1916

			<i>Died</i>
169.	1884	COSGROVE, Rt. Rev. John Henry, Davenport.	1906
170.		MAES, Rt. Rev. Camillus P., Covington.	1915
171.		DA SILVA, Rt. Rev. Henry J., Mar. 17, <i>Trajanopolis</i> .	
172.	1885	BOURGADE, Most Rev. Peter, Tucson, New Orleans.	1908
173.		O'SULLIVAN, Rt. Rev. Jeremiah, Mobile.	1896
174.		PHELAN, Rt. Rev. Richard, Pittsburgh.	1904
175.		DURIER, Rt. Rev. Anthony, Natchitoches.	1904
176.		GLORIEUX, Rt. Rev. Alphonsus J., Boise.	1917
177.	1886	KATZER, Most Rev. X., Green Bay, Milwaukee.	1903
178.		CURTIS, Rt. Rev. Alfred A., Wilmington.	1908
179.		LUDDEN, Rt. Rev. Patrick A., Syracuse.	1912
180.	1887	O'REILLY, Rt. Rev. James, Wichita.	1887
181.		BONACUM, Rt. Rev. Thomas, Lincoln.	1911
182.		SCANLAN, Rt. Rev. Lawrence, Salt Lake.	1915
183.		SCANNELL, Rt. Rev. Richard, Concordia, Omaha.	1916
184.		MATZ, Rt. Rev. Nicholas C., Denver.	1917
185.		HARKINS, Rt. Rev. Matthew, Providence.	1921
186.		BURKE, Rt. Rev. Maurice F., Cheyenne, St. Joseph.	1923
187.	1888	RYAN, Rt. Rev. James, Alton.	1923
188.		HAID, Rt. Rev. Leo, O.S.B., Feb. 4, V. Ap. N. Carolina.	1924
189.		LEMMENS, Rt. Rev. John M., Vancouver Island.	1897
190.		McGOVERN, Rt. Rev. Thomas, Harrisburg.	1898
191.		JANSSEN, Rt. Rev. John, Belleville.	1913
192.		HENNESSY, Rt. Rev. John J., Wichita.	1920
193.	1889	ZARDETTI, Most Rev. Otto, St. Cloud, Bucharest.	1902
194.		BRADLEY, Rt. Rev. Denis M., Manchester.	1903
195.		COTTER, Rt. Rev. Joseph B., Winona.	1909
196.		SHANLEY, Rt. Rev. John, Jamestown, Fargo.	1909
197.		VAN DE VYVER, Rt. Rev. Augustine, Richmond.	1911
198.		HESLIN, Rt. Rev. Thomas, Natchez.	1911
199.		McGOLRICK, Rt. Rev. James, Duluth.	1918
200.	1890	VERDAGUER, Rt. Rev. Peter, <i>Aulona</i> , V. Ap. Brownsville.	1911
201.		BRENNAN, Rt. Rev. Thomas, Dallas.	1916
202.	1891	CHAPELLE, Most Rev. P. L., Santa Fé, New Orleans.	1905
203.		BRADY, Rt. Rev. John, <i>Alabanda</i> , Aux. Boston.	1910
204.		MEERSCHAERT, Rt. Rev. Theophile, Oklahoma.	1924
205.		MESSMER, Most Rev. Sebastian G., Dec. 14, Green Bay, Milwaukee.	
206.		SCHWEBACH, Rt. Rev. James, La Crosse.	1921
207.		GABRIELS, Rt. Rev. Henry, Ogdensburg.	1921
208.	1892	HORTSMANN, Rt. Rev. Ignatius F., Cleveland.	1908

		<i>Died</i>
210.	MICHAUD, Rt. Rev. John S., Burlington.	1908
210.	BEAVAN, Rt. Rev. Thomas D., Springfield, Mass.	1920
211.	McDONNELL, Rt. Rev. Charles E., Brooklyn.	1921
212. 1893	DUNNE, Rt. Rev. Edward J., Dallas.	1910
213. 1894	MONTGOMERY, Most Rev. George, Thmuis, Co-adjutor, Monterey and Los Angeles, 1894; Bishop Monterey and Los Angeles, 1896; Archbishop <i>Osino</i> , Coadjutor, San Francisco, 1903.	1907
214.	TIERNEY, Rt. Rev. Michael, Hartford.	1908
215.	BURKE, Rt. Rev. Thomas, M.A., Albany.	1915
216.	McFAUL, Rt. Rev. James A., Trenton.	1917
217.	DONAHUE, Rt. Rev. Patrick J. (Jan. 23), Wheeling.	1922
218.	BYRNE, Rt. Rev. Thomas S. (May 10), Nashville.	1923
219. 1895	FARLEY, His Eminence John Card., New York.	1918
220.	FOREST, Rt. Rev. John Anthony, San Antonio.	1911
221.	WEBER, Most Rev. Joseph, Abp. <i>Darnis</i> .	1918
222. 1896	PRENDERGAST, Most Rev. Edmond F., Philadelphia.	1918
223.	QUIGLEY, Most Rev. James Edw., Buffalo, Chicago.	1915
224.	O'GORMAN, Rt. Rev. Thomas, Jan. 24, Sioux Falls.	1921
225.	HOBAN, Rt. Rev. Michael, Feb. 1st, Scranton.	
226.	GLENNON, Most Rev. John J., Mar. 14, St. Louis.	
227.	GRACE, Rt. Rev. Thomas, March 20, Sacramento.	1921
228.	O'DEA, Rt. Rev. Edward, June 18th, Seattle.	
229. 1897	BUTLER, Rt. Rev. Thaddeus J., Concordia.	1897
230.	LENIHAN, Rt. Rev. Thomas M., Cheyenne.	1901
231.	FITZMAURICE, Rt. Rev. John E., Erie.	1920
232.	MONAGHAN, Rt. Rev. John J., Jan. 26, Wilmington.	
233.	ALLEN, Rt. Rev. E. P., April 19, Mobile.	
234.	TROBEC, Rt. Rev. James, July 5, St. Cloud.	1921
235. 1898	CUNNINGHAM, Rt. Rev. John F., Concordia.	1919
236.	CHRISTIE, Most Rev. Alexander, March 26, Vancouver Island; Feb. 12th, 1899, Oregon City.	
237.	McGAVICK, Rt. Rev. Alexander J., Nov. 2, La Crosse.	
238. 1899	BLENK, Most Rev. James, Porto Rico, New Orleans.	1917
239.	ROUXEL, Rt. Rev. G. A., <i>Curium</i> Aux. New Orleans.	1908
240.	SHANAHAN, Rt. Rev. John W., Harrisburg.	1916
241.	FOLEY, Rt. Rev. John S., Detroit.	1918
242.	EIS, Rt. Rev. Frederick, June 7, Marquette, <i>Bita</i> .	
243. 1900	O'DONAGHUE, Rt. Rev. Denis, Feb. 10, Louisville.	
244.	MOELLER, Most Rev. Henry, April 6, Columbus, Cincinnati.	
245.	Granjon, Rt. Rev. Henry, April 17, Tucson.	1922
246.	O'REILLY, Rt. Rev. P. J., June 20, <i>Lebedos</i> ; Aux. Peoria.	1924

Died

247.		ALERDING, Rt. Rev. Herman, Aug. 30, Fort Wayne.	
248.		KEILEY, Rt. Rev. Benj. J., Sept. 25, Savannah; <i>Scillio.</i>	
249.	1901	O'CONNELL, His Eminence Wm. Card., Feb. 8, Portland, Boston.	
250.		O'CONNOR, Rt. Rev. John J., May 24, Newark.	
251.		MULDOON, Rt. Rev. Peter J., June 10, Rockford.	
252.		CONATY, Rt. Rev. Thomas J., Los Angeles.	1915
253.		GARVEY, Rt. Rev. Eugene A., Altoona.	1920
254.	1902	PITAVAL, Most Rev. John B., May 15, Santa Fé, <i>Amida.</i>	
255.		KEANE, Most Rev. Jas. J., June 10, Cheyenne, Du- buque.	
256.		KENNY, Rt. Rev. William J., St. Augustine.	1913
257.		STARIHA, Rt. Rev. John, Lead.	1915
258.		GARRIGAN, Rt. Rev. Philip J., Sioux City.	1919
259.	1903	CANEVIN, Most Rev. J. F. Regis, Jan. 16, Pitts- burgh, <i>Pelusium.</i>	
260.		HARTY, Most Rev. Jeremiah J., June 6, Manila, Omaha.	
261.		ROOKER, Rt. Rev. Frederick Z., Jaro, P. I.	1907
262.		DOUGHERTY, H. E. Dennis, June 10, Nueva Sego- via, P. I.; Buffalo, Philadelphia; Cardinal, Mar. 7, 1921.	
263.		O'REILLY, Rt. Rev. Charles J., Baker City, Lincoln.	1923
264.		SETON, Most Rev. Robert, June 22, <i>Heliopolis.</i>	
265.	1903	HENDRICK, Rt. Rev. Thomas A., Cebu, P. I.	1909
266.		BRODERICK, Rt. Rev. B. F., <i>Juliopolis</i> , Sept. 7.	
267.		O'GORMAN, Rt. Rev. John, C.S.Sp., Nov. 9, <i>Amastri</i> , V. Ap. Sierra Leone.	
268.		HARTLEY, Rt. Rev. James J., Dec. 23, Columbus.	
269.		COLTON, Rt. Rev. Charles, Buffalo.	1915
270.	1904	DELANEY, Rt. Rev. John B., Manchester.	1906
271.		STANG, Rt. Rev. William, Fall River.	1907
272.		FOX, Rt. Rev. Joseph J., Green Bay.	1915
273.		CUSACK, Rt. Rev. Thomas J., Albany.	1918
274.		VAN DE VEN, Rt. Rev. Cornelius, Aug. 10th, Alex- andria.	
275.		LENIHAN, Rt. Rev. Mathias, Aug. 29, Great Falls.	
276.		CARROLL, Rt. Rev. John P., Sept. 12, Helena.	
277.		LILLIS, Rt. Rev. Thomas F., Sept. 14, Kansas City.	
278.		DAVIS, Rt. Rev. James, Oct. 7th, Davenport.	
279.	1905	HICKEY, Rt. Rev. Thomas F., Feb. 18, Rochester.	
280.		SCHINNER, Rt. Rev. Augustine, May 13, Spokane.	
281.	1906	MORRIS, Rt. Rev. John B., April 6, Little Rock.	

			<i>Died</i>
282.		WALSH, Rt. Rev. Louis S., Aug. 3rd, Portland.	1924
283.		GUERTIN, Rt. Rev. Geo. A., Dec. 16, Manchester.	
284.	1907	ORTYNSKY, Rt. Rev. Stephen Soter, <i>Daulia</i> , Greco-Ruthenian.	1916
285.		JONES, Rt. Rev. William, O.S.A., Porto Rico.	1921
286.		COLLINS, Rt. Rev. John, S.J., June 5, <i>Antiphello</i> , V. Apost. Jamaica, Resigned.	
287.		FEEHAN, Rt. Rev. Daniel F., July 2, Fall River.	
288.		KOUDELKA, Rt. Rev. Jos. M., Nov. 29, Superior.	1921
289.		O'CONNELL, Rt. Rev. Denis J., Dec. 16, Richmond.	
290.		KENNEDY, Most Rev. Thomas, Rector, American College, Rome; <i>Adrianople</i> , Abp. <i>Seleucia</i> .	1917
291.	1908	RHODE, Rt. Rev. Paul P., May 22, Green Bay.	
292.		CORRIGAN, Rt. Rev. Owen B., Sept. 29, <i>Macra</i> , Aux. Baltimore.	
293.	1909	GRIMES, Rt. Rev. John, Feb. 1st, Syracuse.	1922
294.		CARROLL, Rt. Rev. James J., N. Segovia, P. I.	1913
295.		FARRELLY, Rt. Rev. John P., Mch. 18, Cleveland.	1921
296.		ANDERSON, Rt. Rev. Jos. G., Apr. 29, <i>Myrina</i> , Aux. Boston.	
297.		MUNDELEIN, H. E. George, Cardinal, June 30, Chicago.	
298.		DUNNE, Rt. Rev. Edmund M., June 30, Peoria.	
299.		O'REILLY, Rt. Rev. James, Dec. 18, Fargo.	
300.	1910	RICE, Rt. Rev. John J., Jan. 8th, Burlington.	
301.		SHAW, Most Rev. John W., Feb. 7th, San Antonio, New Orleans.	
302.		LAWLER, Rt. Rev. John J., Feb. 8th, Lead.	
303.		NILAN, Rt. Rev. John J., Feb. 17th, Hartford.	
304.		HEFFRON, Rt. Rev. Patrick R., Mar. 4, Winona.	
305.		MCGINLEY, Rt. Rev. John, Apr. 2d, N. Caceres, P. I.; Monterey-Fresno, Mch. 27, 1924.	
306.		BUSCH, Rt. Rev. Joseph, April 9th, Lead, St. Cloud.	
307.		CORBETT, Rt. Rev. Timothy, Apr. 9th, Crookston.	
308.		WEHRLE, Rt. Rev. Vincent, O.S.B., Apr. 9, Bismarck.	
309.		CHARTRAND, Rt. Rev. Joseph, July 27, Indianapolis.	
310.		FOLEY, Rt. Rev. Maurice P., Sept. 10, Tuguegarao, Jaro, P. I.	1919
311.		WARD, Rt. Rev. John, November 24, Leavenworth.	
312.		KELLY, Rt. Rev. Edward D., Dec. 9th, Grand Rapids.	
313.	1911	SCHREMBBS, Rt. Rev. Joseph, Jan. 13, Toledo, Cleveland.	
314.		TIHEN, Rt. Rev. J. Henry, May 12, Denver; Lincoln, December 21, 1917.	

			<i>Died</i>
315.		LYNCH, Rt. Rev. Joseph P., June 8, Dallas.	
316.		GUNN, Rt. Rev. John E., S.M., July 1st, Natchez.	1924
317.		LAVAL, Rt. Rev. John M., Sept. 7, <i>Hierocesarea</i> , Aux. New Orleans.	
318.	1912	McGOVERN, Rt. Rev. Patrick A., Jan. 19, Cheyenne.	
319.		DOWLING, Most Rev. Austin, Jan. 31, Des Moines, St. Paul.	
320.		CONROY, Rt. Rev. Joseph H., Mar. 11, Ogdensburg.	
321.		McCORT, Rt. Rev. John J., June 28th, Altoona.	
322.		HANNA, Most Rev. Edward J., Oct. 22, San Fran- cisco.	
323.	1913	DUFFY, Rt. Rev. James A., Jan. 27, Grand Island.	
324.		NUSSBAUM, Rt. Rev. Paul J., C.P., Apr. 4, Corpus Christi, Marquette.	
325.		CURRIER, Rt. Rev. Charles W., Apr. 26, Matanzas, Cuba, <i>Hetalonia</i> .	1918
326.	1913	KOSLOWSKI, Rt. Rev. Edward, Nov. 12, <i>Germe</i> , Aux. Milwaukee.	1915
327.		ALTHOFF, Rt. Rev. Henry, Dec. 4, Belleville.	
328.	1914	CURLEY, Most Rev. Michael J., Apr. 3, St. Augus- tine, Baltimore.	
329.		HAYES, H. E. Patrick J., Card. July 3, New York.	
330.		SHAHAN, Rt. Rev. Thomas J., July 24, <i>Germani- opolis</i> , Rector Cath. Univ.	
331.	1915	DORAN, Rt. Rev. Thomas F., <i>Halicarnasus</i> , Aux. Providence.	1916
332.		GLASS, Rt. Rev. Jos. S., C.M., June 1, Salt Lake.	
333.		SCHULER, Rt. Rev. Anthony J., June 17, El Paso.	
334.		GALLAGHER, Rt. Rev. Michael J., July 5, Grand Rapids, Detroit.	
335.		BROSSART, Rt. Rev. Ferdinand, Nov. 29, Coving- ton, <i>Vallis</i> .	
336.	1916	McDEVITT, Rt. Rev. Philip R., July 10, Harrisburg.	
337.		RUSSELL, Rt. Rev. Wm. T., Dec. 7th, Charleston.	
338.	1917	McCLOSKEY, Rt. Rev. James P., Feb. 5, Zamboanga, Jaro, P. I.	
339.		LOWNEY, Rt. Rev. Denis M., <i>Adrianople</i> , Aux. Providence.	1918
340.		CRIMONT, Rt. Rev. Jos. R., Mar. 22, <i>Ammaedera</i> , V. Ap. Alaska.	
341.		CANTWELL, Rt. Rev. John J., Sept. 21, Los Angeles.	
342.	1917	GANNON, Rt. Rev. John M., Nov. 13, Erie.	
343.	1918	GORMAN, Rt. Rev. Daniel M., Feb. 8th, Boise.	
344.		WALSH, Rt. Rev. Thomas J., May 11th, Trenton.	

345. McNICHOLAS, Rt. Rev. John, O.P., July 18, Duluth.
346. BYRNE, Rt. Rev. Christopher E., July 18, Galveston.
347. JEANMARD, Rt. Rev. Jules B., July 18, Lafayette.
348. DROSSARTS, Rt. Rev. Arthur J., July 18, San Antonio.
349. McGRATH, Rt. Rev. Joseph, Dec. 21, Baker City.
350. HEELAN, Rt. Rev. Edward, Dec. 21, Sioux City.
351. 1919 HICKEY, Rt. Rev. Wm. A., March 10, Providence.
352. DAAGER, Most Rev. Albert A., O.F.M., Mch. 10, Santa Fé.
353. TURNER, Rt. Rev. William, March 10, Buffalo.
354. GIBBONS, Rt. Rev. Edmund F., March 10, Albany.
355. DRUMM, Rt. Rev. Thomas, March 28th, Des Moines.
356. O'HARE, Rt. Rev. Wm. F., S.J., Sept. 2, *Maximinopolis*, Vic. Apost. Jamaica.
357. MURRAY, Rt. Rev. John G., Dec. 18, *Flavias*, Aux. Hartford.
358. 1920 MOLLOY, Rt. Rev. Thomas, June 28, Brooklyn.
359. KEANE, Rt. Rev. Patrick J., Sept. 10, Sacramento.
360. TIEF, Rt. Rev. Francis J., Dec. 16th, Concordia.
361. 1921 SCHWERTNER, Rt. Rev. Augustine J., Mch. 10, Wichita.
362. LEDVINA, Rt. Rev. Emmanuel B., Apr. 30, Corpus Christi.
363. BOYLE, Rt. Rev. Hugh C., June 16th, Pittsburgh.
364. O'LEARY, Rt. Rev. Thomas M., June 16, Springfield, Mass.
365. CARUANA, Rt. Rev. Geo. Jos., Aug. 5, Porto Rico.
366. STRITCH, Rt. Rev. Samuel A., Aug. 10, Toledo.
367. DUNN, Rt. Rev. John, Aug. 19, *Camuliana*, Aux. New York.
368. CRANE, Rt. Rev. Michael, Aug. 20, *Curium*, Aux. Philadelphia.
369. 1921 HOBAN, Rt. Rev. Edward F., Nov. 21, *Colonia*, Aux. Chicago.
370. PINTEN, Rt. Rev. Joseph G., Nov. 30, Superior.
371. 1922 SWINT, Rt. Rev. John J., Feb. 22, Wheeling.
372. BARRY, Rt. Rev. Patrick, Feb. 22, St. Augustine.
373. MAHONEY, Rt. Rev. Bernard J., May 24, Sioux Falls.
374. KEYES, Rt. Rev. Michael J., June 27, Savannah.
375. GILFILLAN, Rt. Rev. Francis, July 8, St. Joseph.
376. 1923 FLOERSH, Rt. Rev. John A., Feb. 6, Coadj. Louisville.
377. CURLEY, Rt. Rev. Daniel J., Feb. 19, Syracuse.
378. BRENNAN, Rt. Rev. Andrew J., *Thapsus*, Feb. 23, Aux. Scranton.

Died

- 379. HOWARD, Rt. Rev. Francis W., March 26, Covington.
- 380. GERCKE, Rt. Rev. Daniel J., June 21, Tucson.
- 381. GRIFFIN, Rt. Rev. James A., Nov. 10, Springfield, Ill.
- 382. BECKMAN, Rt. Rev. Francis J., Dec. 23, Lincoln.
- 383. SMITH, Rt. Rev. Alphonse J., Dec. 23, Nashville.
- 384. HOWARD, Rt. Rev. Edward D., Dec. 23, *Isaura*,
Aux. Davenport.
- 385. MURPHY, Rt. Rev. Joseph, S.J., *Birtha*, Dec. 23,
British Honduras.
- 386. 1924 FRERI, Rt. Rev. Joseph, April 9, *Constantia*, Direc-
tor of the Propagation of Faith in the U. S.
- 387. BOHATSHEWSKY, Rt. Rev. Constantine, *Amisus*,
May 20, Ordinary for Greco-Ruthenians of Galicia,
with residence in Philadelphia.
- 388. TAKACS, Rt. Rev. Basil, *Zela*, May 20, Ordinary for
Greco-Ruthenians of Carpathia, with residence in
New York.
- 389. PLAGENS, Rt. Rev. Joseph, *Rhodiopolis*, May 24,
Aux. Detroit.
- 390. KELLEY, Rt. Rev. Francis C., June 23, Oklahoma.
- 391. GEROW, Rt. Rev. Richard O., June 23, Natchez.

CHRONOLOGICAL LIST OF THE ARCHDIOCESES, DIOCESES AND VICARIATES APOSTOLIC.

- 1784. Baltimore, Prefecture Apostolic
- 1789. Baltimore
- 1793. Louisiana
- 1808. Archdiocese of Baltimore.
New York
Philadelphia
Boston
Bardstown, which was transferred in 1841 to Louisville
- 1820. Richmond
Charleston
- 1821. Cincinnati
- 1822. Vicariate Apostolic of Mississippi and Alabama. Suppressed in
1823
- 1825. Vicariate Apostolic of Alabama and Florida
- 1826. Diocese of Louisiana divided into the Dioceses of New Orleans
and St. Louis
- 1829. Vicariate Apostolic of Alabama and Florida became the Diocese
of Mobile
- 1833. Detroit

1834. Vincennes, transferred in 1898 to Indianapolis
1837. Dubuque
Nashville
Natchez
1839. Prefecture Apostolic of Texas
1840. The two Californias
1841. Vicariate Apostolic of Texas
1843. Chicago
Milwaukee
Pittsburgh
Hartford
Little Rock
Vicariate Apostolic of Oregon, which became in
1846. Archdiocese of Oregon City.
Walla Walla, transferred in 1850 to Nesqually and again in 1907
to Seattle
Vancouver Island, now Victoria, British Columbia; also, Fort
Hall, Colville, Princess Charlotte, and New Caledonia, which
were never organized
1847. Archdiocese of St. Louis
Albany
Buffalo
Cleveland
V. Ap. Texas, became Diocese of Galveston
1850. Archdiocese of New York
Archdiocese of Cincinnati
Archdiocese of New Orleans
Wheeling
Monterey, Los Angeles
Savannah
St. Paul
Vic. Apostolic of New Mexico
1851. The Indian Territory east of the Rocky Mountains, Vicariate
Apostolic
1853. Archdiocese of San Francisco
1853. Quincy, Illinois, never organized. Transferred in 1857 to Alton
and again in 1923 to Springfield, Illinois
Natchitoches, transferred in 1910 to Alexandria
Brooklyn
Newark
Burlington
Portland
Erie
Covington
Vicariate Apostolic of Upper Michigan

Dates of Appointment of Bishops of United States 309

- 1857. Vicariate Apostolic of New Mexico, became Diocese of Santa Fé
Fort Wayne
- Vicariate Apostolic of Florida
- Vicariate Apostolic of Nebraska
- Vicariate Apostolic of Upper Michigan, became Diocese of Sault
Sainte Marie. Marquette added to title in 1865
- 1861. Vicariate Apostolic of Marysville, Calif.
- 1868. Columbus
- Green Bay
- Harrisburg
- La Crosse
- Rochester
- St. Joseph
- Scranton
- Wilmington
- Vicariate Apostolic of Marysville, became Diocese of Grass Val-
ley, which was in 1886 transferred to Sacramento
- 1868. Vicariate Apostolic of North Carolina
- Vicariate Apostolic of Arizona
- Vicariate Apostolic of Idaho
- Vicariate Apostolic of Montana
- Vicariate Apostolic of Colorado and Utah
- 1870. Springfield, Mass.
- Vicariate Apostolic of Florida, became Diocese of St. Augustine
- 1872. Ogdensburgh
- Providence
- 1874. San Antonio
- Vicariate Apostolic of Brownsville
- 1875. Archdiocese of Boston
- Archdiocese of Milwaukee
- Archdiocese of Philadelphia
- Archdiocese of Santa Fé
- Peoria
- Vicariate Apostolic of Northern Minnesota
- 1876. Allegheny, suppressed, July 1, 1889. Rejoined to Pittsburgh
- 1877. Vicariate Apostolic of Indian Territory east of the Rocky Moun-
tains, became the Diocese of Leavenworth
- 1879. Vicariate Apostolic of Dakota
- 1880. Archdiocese of Chicago
- Kansas City, Missouri
- 1881. Davenport
- Trenton
- 1882. Grand Rapids
- 1884. Manchester
- Vicariate Apostolic of Montana, became Diocese of Helena

- 1885. Vicariate Apostolic of Nebraska, became Diocese of Omaha
- 1886. Syracuse
Vicariate Apostolic of Utah
- 1887. Vicariate Apostolic of Colorado, became Diocese of Denver
Belleville
Concordia
Lincoln
Wichita
- 1888. Archdiocese of St. Paul
- 1889. Duluth
Winona
Vicariate Apostolic of N. Minnesota, became the Diocese of St.
Cloud
Vicariate Apostolic of Dakota, was divided into Dioceses of
Jamestown, N. D., which in 1897 was transferred to Fargo,
N. D., and
Sioux Falls, S. D.
Vicariate Apostolic of Arizona, became the Diocese of Tucson
- 1890. Dallas
Vicariate Apostolic of Utah, became the Diocese of Salt Lake
- 1891. Vicariate Apostolic of Indian Territory
- 1893. Archdiocese of Dubuque
Vicariate Apostolic of Idaho, became the Diocese of Boise
- 1894. Alaska, Prefecture Apostolic
- 1901. Altoona
- 1902. Sioux City
Lead
- 1903. Baker City
- 1904. Great Falls
Fall River
- 1905. Superior
Vicariate Apostolic of Indian Territory, became the Diocese of
Oklahoma
- 1907. Greek-Ruthenian Diocese established
- 1908. Rockford
- 1909. Crookston
Bismarck
- 1910. Toledo
Belmont-Abbacy Nullius
- 1911. Des Moines
- 1912. Kearney, which in 1917 was transferred to Grand Island
Vicariate Apostolic of Brownsville, became the Diocese of Corpus
Christi
- 1913. Spokane
- 1914. El Paso

1916. Alaska, made Vicariate Apostolic
 1917. Lafayette
 1922. Monterey-Los Angeles, divided into two Dioceses, Los Angeles-San Diego and Monterey-Fresno

ALPHABETICAL LIST OF BISHOPS.

	<i>Died</i>
ALEMANY, Most Rev. Joseph S., Monterey 1850; Abp. San Francisco, 1853; Abp. <i>Pelusium</i> , 1885.	1888
ALERDING, Rt. Rev. Herman Joseph, Fort Wayne, August 30, 1900.	
ALLEN, Rt. Rev. Edward P., Mobile, April 19, 1897.	
ALTHOFF, Rt. Rev. Henry, Belleville, December 4, 1913.	
AMAT, Rt. Rev. Thaddeus, C.M., Monterey, 1854.	1878
ANDERSON, Rt. Rev. Joseph G., <i>Myrina</i> , Auxiliary Boston, Apr. 29, 1909.	
BACON, Rt. Rev. David W., Portland, 1855.	1874
BALTES, Rt. Rev. Peter Joseph, Alton 1870.	1886
BARAGA, Rt. Rev. Frederick, <i>Amysonia</i> Vicar Apostolic Upper Michigan, 1853; Bishop Marquette, 1857.	1868
BARRON, Rt. Rev. Edward, <i>Constantinia</i> , 1843; <i>Eucarpia</i> , 1844, V. Ap. of Two Guineas.	1854
BARRY, Rt. Rev. John, Savannah, 1857.	1859
BARRY, Rt. Rev. Patrick, St. Augustine, February 22, 1922.	
BAYLEY, Most Rev. James R., Newark, 1853; Abp. of Balto. 1872.	1877
BAZIN, Rt. Rev. John Stephen, Vincennes, 1847.	1848
BEAVAN, Rt. Rev. Thomas D., Springfield, Massachusetts 1892.	1920
BECKER, Rt. Rev. Thomas A., Wilmington 1868; Savannah, 1886.	1899
BECKMAN, Rt. Rev. Francis J., Lincoln, December 23, 1923.	
BLANC, Most Rev. Anthony, <i>Apollonia</i> , 1832; New Orleans, 1835; Abp. 1850.	1860
BLANCHET, Most Rev. Francis N., <i>Drasa</i> , Vicar Apost. Oregon 1843; Abp. Oregon City 1846; Abp. <i>Amida</i> , 1880.	1883
BLANCHET, Rt. Rev. A. M. A., Walla Walla, 1846; Nesqually, 1850; <i>Ibora</i> , 1879.	1887
BLENK, Most Rev. James H., S.M., Porto Rico, 1899; Abp. N. O. 1906.	1917
BOHATSHESKY, Rt. Rev. Constantine, May 20, 1924, <i>Amisus</i> Ordinary for Greco-Ruthenians of Galicia with residence in Phila.	
BONACUM, Rt. Rev. Thomas, Lincoln, 1887.	1911
BORGESS, Rt. Rev. Casper H., <i>Calydon</i> , 1870, Coadj. Detroit; Bishop of Detroit 1871; <i>Phacusa</i> , 1888.	1890

	<i>Died</i>
BOURGADE, Most Rev. Peter, <i>Thaumacum</i> , Vicar Apostolic, Arizona, 1885; Bishop Tucson 1897; Abp. Santa Fé 1899.	1908
BOYLE, Rt. Rev. Hugh C., Pittsburgh, June 16, 1921.	
BRADLEY, Rt. Rev. Denis M., Manchester, 1884.	1903
BRADY, Rt. Rev. John, <i>Alabanda</i> , Auxiliary Boston 1891.	1910
BRENNAN, Rt. Rev. Thomas F., Dallas, 1890; <i>Cesarea</i> , 1905.	1916
BRENNAN, Rt. Rev. Andrew J., <i>Thapsus</i> , February 23, 1923, Aux. Scranton.	
BRODERICK, Rt. Rev. Bonaventure, <i>Juliopolis</i> , former Aux. Havana 1903.	
BRONDEL, Rt. Rev. John B., Vancouver Island, 1879; Helena, 1884.	1903
BROSSART, Rt. Rev. Ferdinand, Covington, Nov. 29, 1915; <i>Vallis</i> , Mar. 2, 1923.	
BRUTE, Rt. Rev. Simon Gabriel, Vincennes, 1834.	1839
BURKE, Rt. Rev. Maurice F., Cheyenne, 1887; St. Joseph, 1893.	1923
BURKE, Rt. Rev. Thomas, M.A., Albany, 1894.	1915
BUSCH, Rt. Rev. Joseph, Lead, Apr. 9, 1910; St. Cloud, Jan. 22, 1915.	
BUTLER, Rt. Rev. Thaddeus J., Concordia, 1897; died before Consec.	1897
BYRNE, Rt. Rev. Andrew, Little Rock, 1844.	1862
BYRNE, Rt. Rev. Christopher E., Galveston, July 18, 1918.	
BYRNE, Rt. Rev. Thomas S., Nashville, 1894.	1923
CANEVIN, Most Rev. J. F. Regis, <i>Sabrata</i> Coadj. Pittsburgh, Jan. 16, 1903; Bp. Pittsburgh, Dec. 20, 1904; Abp. <i>Pelusium</i> , Jan. 9, 1921.	
CANTWELL, Rt. Rev. John J., Los Angeles, September 21, 1917.	
CARRELL, Rt. Rev. George A., S.J., Covington, 1853.	1868
CARROLL, Most Rev. John, Prefect Apostolic, 1784; Bp. Balto. 1789; Archbishop 1808.	1815
CARROLL, Rt. Rev. James J., N. Segovia, P. I., 1909; <i>Metellopolis</i> , 1912.	1913
CARROLL, Rt. Rev. John P., Helena, September 12, 1904.	
CARUANA, Rt. Rev. George J., Aug. 5, 1921, Porto Rico.	
CHABRAT, Rt. Rev. Guy Ignatius, <i>Bolina</i> , Coadj. Bardstown, 1834.	1868
CHANCHE, Rt. Rev. John J., Natchez, 1840.	1852
CHAPELLE, Most Rev. P. L. <i>Arabissus</i> , Coadj. Santa Fé, 1891; Abp. <i>Sebaste</i> , 1893; Archbp. Santa Fé 1894; Abp. N. O. 1897.	1905
CHARTRAND, Rt. Rev. Joseph, <i>Flavias</i> , Coadj. Indianapolis, July 27, 1910; Bishop Indianapolis, Sept. 7, 1918.	
CHATARD, Rt. Rev. F. S., Vincennes, 1878; Indianapolis, 1898.	1918
CHRISTIE, Most Rev. Alexander, Vancouver Island, March 26, 1898; Apb. Oregon City, Feb. 12, 1899.	

Dates of Appointment of Bishops of United States 313

	<i>Died</i>
CLANCY, Rt. Rev. William, <i>Oria</i> , Coadj. Charleston, 1834; V. A. British Guiana, 1837.	1847
COLLINS, Rt. Rev. John J., S.J., <i>Antiphello</i> , Vicar Apostolic Jamaica, June 12, 1907.	
COLTON, Rt. Rev. Charles H., Buffalo, 1903.	1915
CONATY, Rt. Rev. Thomas J., Rector C. U. 1901, <i>Samos</i> ; Los Angeles, 1903.	1915
CONCANEN, Rt. Rev. Luke, O.P., New York, 1808.	1810
CONNOLLY, Rt. Rev. John, O.P., New York, 1814.	1825
CONROY, Rt. Rev. John J., Albany, 1865; <i>Curium</i> , 1878.	1895
CONROY, Rt. Rev. Joseph H., <i>Arindcla</i> , Aux. Ogdensburg, Mar. 11, 1912; Bp. Ogdensburg, November 21st, 1921.	
CONWELL, Rt. Rev. Henry, Philadelphia, 1820.	1842
CORBETT, Rt. Rev. Timothy, Crookston, April 9, 1910.	
CORRIGAN, Most Rev. Michael A., Newark, 1873; Abp. <i>Petra</i> , Coadj. New York, 1880; New York, 1885.	1902
CORRIGAN, Rt. Rev. Owen B., <i>Macra</i> , Auxiliary Baltimore, Sept. 29, 1908.	
COSGROVE, Rt. Rev. John Henry, Davenport, 1884.	1906
COTTER, Rt. Rev. Joseph B., Winona, 1889.	1909
CRANE, Rt. Rev. Michael, <i>Curium</i> , Aux. Philadelphia, Aug. 20, 1921.	
CRETIN, Rt. Rev. Joseph, St. Paul, 1850.	1857
CRIMONT, Rt. Rev. Joseph R., Prefect Apost. Alaska, 1904, <i>Ammaedera</i> , Vicar Apostolic, March 22, 1917.	
CUNNINGHAM, Rt. Rev. John F., Concordia, 1898.	1919
CURLEY, Rt. Rev. Daniel J., Syracuse, February 19, 1923.	
CURLEY, Most Rev. Michael J., St. Augustine, April 3, 1914; Archbishop Baltimore, August 10, 1921.	
CURRIER, Rt. Rev. Charles W., 1913, Matanzas, Cuba; <i>Hetalonia</i> , 1915. (Note: Bp. Currier was named Bp. Zamboango, P. I., June 2, 1910, but declined.)	1918
CURTIS, Rt. Rev. Alfred A., Wilmington, 1886; <i>Echinus</i> , 1896.	1908
CUSACK, Rt. Rev. Thomas F., <i>Themiscyra</i> , 1904, Aux. New York; Albany, 1915.	1918
DAEGER, Most Rev. Albert A., O.F.M., Abp. Santa Fé, Mar. 10, 1919.	
DA SILVA, Rt. Rev. Henry J., Philadelphia, Mar. 17, 1884; Meliapur, March 14, 1887; <i>Trajanopolis</i> , March 24, 1898.	
DAVID, Rt. Rev. John B., <i>Mauricastro</i> , Coadj. Bardstown, 1817.	1841
DAVIS, Rt. Rev. James, <i>Milopotamus</i> , Coadj. Davenport, Oct. 7, 1904; Bishop Davenport, December 22, 1906.	
DE CHEVERUS, His Eminence John Cardinal, Boston, 1808; Montauban, 1823; Archbishop Bordeaux, 1826; Cardinal, 1836.	1836

	<i>Died</i>
DE GOESBRIAND, Rt. Rev. Louis, Burlington, 1853.	1899
DE LA HAILANDIERE, Rt. Rev. Celestine, <i>Axiere</i> , Coadj. Vincennes, May, 1839; Bp. Vincennes, June, 1839.	1882
DELANEY, Rt. Rev. John B., Manchester, 1904.	1906
DEMERS, Rt. Rev. Modeste, Vancouver Island, 1846.	1871
DE NECKERE, Rt. Rev. Leo, New Orleans, 1829.	1833
DE ST. PALAIS, Rt. Rev. Maurice, Vincennes, 1849.	1877
DIEGO Y MORENO, Rt. Rev. Francis Garcia, O.S.F., Bp. of the Two Californias, 1840.	1846
DOMENEC, Rt. Rev. Michael, C.M., Pittsburgh, 1860; Allegheny, 1876.	1878
DONAHUE, Rt. Rev. Patrick J., Wheeling, 1894.	1922
DORAN, Rt. Rev. Thomas, <i>Halicarnassus</i> , Aux. Providence, 1915.	1916
DOUGHERTY, His Eminence Dennis J., Nueva Segovia, June 10, 1903; Jaro, 1908; Buffalo, 1915; Abp. Philadelphia, May 1, 1918; Cardinal, March 7, 1921.	
DOWLING, Most Rev. Austin, Des Moines, January 31, 1912; Archbishop St. Paul, March 10, 1919.	
DROSSAERTS, Rt. Rev. Arthur J., San Antonio, July 18, 1918.	
DRUMM, Rt. Rev. Thomas, Des Moines, March 28, 1919.	
DUBOIS, Rt. Rev. John, New York, 1826.	1842
DUBOURG, Most Rev. William, Bishop Louisiana, 1815; Bp. Montauban 1826; Archbishop Besancon 1833.	1833
DÚBUIS, Rt. Rev. C. M., C.S.C., Galveston, 1862; Abp. <i>Arca</i> 1892.	1895
DUFAL, Rt. Rev. Peter, C.S.C., <i>Delcon</i> , V. Apost. Eastern Bengal 1860; Coadjutor Galveston 1878.	1898
DUFFY, Rt. Rev. James, Grand Island, January 27, 1913.	
DUGGAN, Rt. Rev. James, <i>Gabala</i> , Coadjutor St. Louis 1857; Bishop Chicago 1859.	1899
DUNN, Rt. Rev. John, <i>Camuliana</i> , Aux. New York, August 19, 1921.	
DUNNE, Rt. Rev. Edmund M., Peoria, June 30, 1909.	
DUNNE, Rt. Rev. Edward J., Dallas, 1893.	1910
DURIER, Rt. Rev. Anthony, Natchitoches, 1885.	1904
DWENGER, Rt. Rev. Joseph, Fort Wayne, 1872.	1893
ECCLESTON, Most Rev. Samuel, <i>Thermias</i> , Coadj. Balto.; Abp. 1834.	1851
EGAN, Rt. Rev. Michael, O.S.F., Philadelphia, 1808.	1814
EIS, Rt. Rev. Frederick, Marquette, June 7, 1899; <i>Bita</i> , June 27, 1922.	
ELDER, Most Rev. William, Natchez, 1857; Avara, Coadj. Cincinnati 1880; Archbishop Cincinnati 1883.	1904
ENGLAND, Rt. Rev. John, Charleston, 1820.	1842
FARLEY, His Eminence John Cardinal, <i>Zeugma</i> , Aux. New York, 1895; Archbishop New York 1902; Cardinal 1911.	1918

Dates of Appointment of Bishops of United States 315

	<i>Died</i>
FARRELLY, Rt. Rev. John P., Cleveland, 1909.	1921
FEEHAN, Most Rev. Patrick A., Nashville, 1865; Abp. Chicago 1880.	1902
FEEHAN, Rt. Rev. Daniel M., Fall River, July 2nd, 1907.	
FENWICK, Rt. Rev. Benedict J., Boston, 1825.	1846
FENWICK, Rt. Rev. Edward O. P., Cincinnati, 1822.	1832
FINK, Rt. Rev. Louis M., O.S.B., <i>Eucarpia</i> , V. Apost. Indian Territory 1871; Bishop Leavenworth 1877.	1904
FITZGERALD, Rt. Rev. Edward, Little Rock, 1867.	1907
FITZMAURICE, Rt. Rev. John E., <i>Amisus</i> , Coadj. Erie 1897; Bp. Erie 1899.	1920
FITZPATRICK, Rt. Rev. John B., <i>Callipolis</i> , Coadj. Boston 1844; Bishop Boston 1846.	1866
FLAGET, Rt. Rev. Benedict J., Bardstown, 1808; Louisville, 1841.	1850
FLASCH, Rt. Rev. Kilian C., La Crosse, 1881.	1891
FLOERSH, Rt. Rev. John A., Coadj. Louisville, <i>Lycopolis</i> , Feb. 6th, 1923.	
FOLEY, Rt. Rev. John S., Detroit, 1899.	1918
FOLEY, Rt. Rev. Maurice P., Tuguegarao, P. I., 1910; Jaro, 1916.	1919
FOLEY, Rt. Rev. Thomas, <i>Pergamus</i> , Coadj. and Adm. Chicago, 1869.	1879
FOREST, Rt. Rev. John Anthony, San Antonio, 1895.	1911
FOX, Rt. Rev. Joseph J., Green Bay, 1904; <i>Jonopolis</i> , 1914.	1915
FRERI, Rt. Rev. Joseph, <i>Constantia</i> , Apr. 9th, 1924; Director of Propagation of the Faith in U. S. A.	
GABRIELS, Rt. Rev. Henry, Ogdensburg, 1891.	1921
GALBERRY, Rt. Rev. Thomas, O.S.A., Hartford, 1876.	1878
GALLAGHER, Rt. Rev. Michael J., <i>Tipasa</i> , July 5, 1915, Aux. Grand Rapids; Bishop Grand Rapids, Dec. 26, 1916; Detroit, July 18, 1918.	
GALLAGHER, Rt. Rev. Nicholas, <i>Canopus</i> , Aux. Galveston 1882; Bp. Galveston 1892.	1918
GANNON, Rt. Rev. John M., <i>Nilopolis</i> , Aux. Erie, Nov. 13, 1917; Bp. Erie, Aug. 26th, 1920.	
GARRIGAN, Rt. Rev. Philip J., Sioux City, 1902.	1919
GARTLAND, Rt. Rev. Francis X., Savannah, 1850.	1854
GARVEY, Rt. Rev. Eugene A., Altoona, 1901.	1920
GERCKE, Rt. Rev. Daniel J., Tucson, June 21, 1923.	
GEROW, Rt. Rev. Richard O., Natchez, June 23, 1924.	
GIBBONS, Rt. Rev. Edmund F., Albany, March 10, 1919.	
GIBBONS, His Eminence James Cardinal, <i>Adramyttium</i> , V. Ap. N. C. 1868; Bishop Richmond, 1872; <i>Jonopolis</i> Coadj. Balto., May, 1877; Abp. Baltimore, Oct. 1877; Card. 1886.	1921
GILFILLAN, Rt. Rev. Francis, <i>Spigas</i> , July 8, 1922, Coadj. St. Joseph; Bishop St. Joseph, March 17, 1923.	

	<i>Died</i>
GILMOUR, Rt. Rev. Richard, Cleveland, 1872.	1891
GLASS, Rt. Rev. Joseph S., C.M., Salt Lake, June 1, 1915.	
GLENNAN, Most Rev. John J., <i>Pinara</i> , Coadj. Kansas City, Mar. 14, 1896; Coadj. St. Louis, 1903; Abp. St. Louis, Oct. 13, 1903.	
GLORIEUX, Rt. Rev. Alphonsus J., <i>Apollonia</i> , V. Apost. Idaho, 1885; Bishop Boise, 1893.	1917
GORMAN, Rt. Rev. Daniel M., Boise, February 8, 1918.	
GRACE, Most Rev. Thomas L., St. Paul, 1859; <i>Menith</i> , 1884; Archbishop <i>Siunia</i> , 1889.	1897
GRACE, Rt. Rev. Thomas, Sacramento, 1896.	1921
GRAESSEL, Rt. Rev. Laurence, <i>Samosata</i> , 1793; died before Consec.	1793
GRANJON, Rt. Rev. Henry, Tucson, 1900.	1922
GRIFFIN, Rt. Rev. James A., Springfield, Illinois, Nov. 10, 1923. (See transferred from Alton, October 22, 1923.)	
GRIMES, Rt. Rev. John, <i>Imeria</i> , Coadj. Syracuse, 1909; Bishop of Syracuse, 1912.	1922
GROSS, Most Rev. William H., C.S.S.R., Savannah, 1873; Archbishop Oregon City, 1885.	1898
GUERTIN, Rt. Rev. George A., Manchester, December 16, 1906.	
GUNN, Rt. Rev. John E., S.M., Natchez, 1911.	1924
HAID, Rt. Rev. Leo, O.S.B., Abbot of Belmont, 1885; <i>Messene</i> , V. Ap. N. C., Feb. 4, 1888; Abbot Nullius, 1910.	1924
HANNA, Most Rev. Edward J., <i>Titopolis</i> , October 22nd, 1912, Aux. San Francisco; Abp. San Francisco, June 1, 1915.	
HARKINS, Rt. Rev. Matthew, Providence, 1887.	1921
HARTLEY, Rt. Rev. James A., Columbus, December 23, 1903.	
HARTY, Most Rev. Jeremiah J., Abp. Manila, June 6, 1903; Bishop of Omaha, May 16, 1916.	
HAYES, His Eminence, Patrick J. Cardinal, <i>Tagastc</i> , Aux. N. Y., July 3, 1914; Abp. New York, March 10, 1919; Card., March, 1924.	
HEALY, Rt. Rev. James A., Portland, 1875.	1900
HEELAN, Rt. Rev. Edward, <i>Gcrasa</i> , December 21, 1918, Aux. Sioux City; Bp. Sioux City, March 8, 1920.	
HEFFRON, Rt. Rev. Patrick R., Winona, March 4, 1910.	
HEISS, Most Rev. Michael, La Crosse, 1868; Abp. <i>Adrianople</i> , Coadj. Milwaukee, 1880; Abp. Milwaukee, 1881.	1890
HENDRICK, Rt. Rev. Thomas A., 1903, Cebu, P. I.	1909
HENDRICKEN, Rt. Rev. Thomas F., Providence, 1872.	1886
HENNESSY, Most Rev. John; Bp. Dubuque, 1866; Archbishop, 1893.	1900
HENNESSY, Rt. Rev. John J., Wichita, 1888.	1920

Dates of Appointment of Bishops of United States 317

	<i>Died</i>
HENNI, Most Rev. John M., Bp. Milwaukee, 1843; Abp. 1875.	1881
HESLIN, Rt. Rev. Thomas, Natchez, 1889.	1911
HICKEY, Rt. Rev. Thomas F., <i>Berenice</i> , February 18, 1905, Coadj. Rochester; Bishop Rochester, Jan. 18, 1909.	
HICKEY, Rt. Rev. William A., <i>Claudiopolis</i> , March 10, 1919, Coadj. Providence; Bishop Providence, May 25, 1921.	
HOBAN, Rt. Rev. Edward F., <i>Colonia</i> , November 21, 1921, Aux. Chicago.	
HOBAN, Rt. Rev. Michael J., <i>Alalis</i> , February 1, 1896, Coadj. Scranton; Bishop Scranton, February 3, 1899.	
HOGAN, Rt. Rev. John J., St. Joseph, 1868; Kansas City, 1880.	1913
HORSTMANN, Rt. Rev. Ignatius F., Cleveland, 1892.	1908
HOWARD, Rt. Rev. Edward, <i>Isaura</i> , December 23, 1923, Aux. Davenport.	
HOWARD, Rt. Rev. Francis W., Covington, March 26, 1923.	
HUGHES, Most Rev. John, <i>Basilopolis</i> , Coadj. N. Y., 1838; Bishop N. Y., 1842; Archbishop New York, 1850.	1864
IRELAND, Most Rev. John, <i>Maronea</i> , Coadjutor St. Paul, 1875; Bishop St. Paul 1884; Archbishop 1888.	1918
JANSSENS, Most Rev. Francis, Natchez, 1881; Abp. N. O. 1888.	1897
JANSSEN, Rt. Rev. John, Belleville, 1888.	1913
JEANMARD, Rt. Rev. Jules B., Lafayette, July 18, 1918.	
JONES, Rt. Rev. William, O.S.A., Porto Rico, 1907.	1921
JUNCKER, Rt. Rev. Henry D., Alton, 1857.	1868
JUNGER, Rt. Rev. Egidius, Nesqually, 1879.	1895
KAIN, Most Rev. John J., Wheeling, 1875; Abp. <i>Oxyrynchus</i> , Coadj. St. Louis, 1893; Archbishop St. Louis, 1895.	1903
KATZER, Most Rev. Frederick X., Green Bay, 1886; Abp. Mil- waukee, 1891.	1903
KEANE, Most Rev. John J., Richmond, 1878; <i>Jassus</i> , 1888; Abp. <i>Damascus</i> , 1897; Abp. Dubuque, 1900; Abp. <i>Cios</i> , 1911.	1918
KEANE, Most Rev. James John, Cheyenne, June 10, 1902; Abp. Dubuque, Aug. 11, 1911.	
KEANE, Rt. Rev. Patrick J., <i>Samaria</i> , Sept. 10, 1920, Aux. Sacramento; Bp. Sacramento, March 17, 1922.	
KEILEY, Rt. Rev. Benjamin J., Savannah, September 25, 1900; <i>Scillio</i> , March 18, 1922.	
KELLEY, Rt. Rev. Francis C., Oklahoma, June 23, 1924.	
KELLY, Rt. Rev. Patrick, Richmond, 1820; Waterford and Lis- more, 1822.	1829
KELLY, Rt. Rev. Edward D., <i>Cestro</i> , Dec. 9, 1910, Aux. Detroit; Bishop of Grand Rapids, January 16, 1919.	
KENNEDY, Most Rev. Thomas, Rector American College; Rome, <i>Adrianople</i> , 1907; Abp. <i>Seleucia</i> , 1915.	1917

	<i>Died</i>
KENNY, Rt. Rev. William J., St. Augustine, 1902.	1913
KENRICK, Most Rev. Francis Patrick, <i>Arath</i> , 1830, Coadj. Philadelphia; Bp. Philadelphia, 1842; Archbishop Baltimore, 1851.	1863
KENRICK, Most Rev. Peter Richard, <i>Drasa</i> , 1841, Coadj. St. Louis; Bp. St. Louis, 1843; Abp. 1847; Abp. <i>Marcianopolis</i> , 1895.	1896
KEYES, Rt. Rev. Michael J., S.M., Savannah, June 27, 1922.	
KOUDELKA, Rt. Rev. Joseph M., <i>Germanicopolis</i> , Aux. Cleveland, 1907; Aux. Milwaukee, 1911; Bishop Superior, 1913.	1921
KOZLOWSKI, Rt. Rev. Edward, <i>Germe</i> , Auxiliary Milwaukee, 1914.	1915
KRAUTBAUER, Rt. Rev. Francis X., Green Bay, 1875.	1885
LAMY, Most Rev. John B., <i>Agathonica</i> , V. Ap. N. Mexico, 1850; Bishop of Santa Fé, 1853; Archbishop, 1875; Abp. <i>Cyzicus</i> , 1885.	1888
LAVAL, Rt. Rev. John M., <i>Hierocaesarea</i> , Sept. 7, 1911, Aux. N. O.	
LAVIALLE, Rt. Rev. Peter Joseph, Louisville, 1865.	1867
LAWLER, Rt. Rev. John J., <i>Greater Hermopolis</i> , Feb. 8, 1910; Lead, January 29, 1916.	
LEDVINA, Rt. Rev. Emmanuel B., Corpus Christi, April 30, 1921.	
LEFEVRE, Rt. Rev. Peter Paul, <i>Zela</i> , 1841, Coadj. and Adm. Detroit.	1869
LEMMENS, Rt. Rev. John N., Vancouver Island, 1888.	1897
LENIHAN, Rt. Rev. Matthias L., Great Falls, August 29, 1904.	
LENIHAN, Rt. Rev. Thomas M., Cheyenne, 1897.	1901
LERAY, Most Rev. Francis X., Natchitoches, 1877; <i>Jonopolis</i> , Coadj. N. O. 1879; Abp. N. O. 1883.	1887
LILLIS, Rt. Rev. Thomas F., Leavenworth, Oct. 24, 1904; <i>Cibira</i> , Aux. Kansas City, Mch. 22, 1910; Bp. Kansas City, Feb. 21, 1913.	
LOOTENS, Rt. Rev. Louis, <i>Castabala</i> , V. Ap. Idaho, 1868.	1898
LORAS, Rt. Rev. Matthias, Dubuque, 1837.	1858
LOUGHLIN, Rt. Rev. John, Brooklyn, 1853.	1891
LOWNEY, Rt. Rev. Denis M., <i>Adrianople</i> , Aux. Providence, 1917.	1918
LUDDEN, Rt. Rev. Patrick A., Syracuse, 1886.	1912
LUERS, Rt. Rev. John H., Fort Wayne, 1857.	1871
LYNCH, Rt. Rev. Patrick N., Charleston, 1858.	1882
LYNCH, Rt. Rev. Joseph P., Dallas, June 8, 1911.	
McCLOSKEY, Rt. Rev. James P., Zamboanga, P. I., Feb. 5, 1917; Jaro, Mch. 8, 1920.	
McCLOSKEY, His Eminence John Cardinal, <i>Axicro</i> , Coadj. New York, 1844; Albany, 1847; Archbishop, N. Y., 1864; Card., 1875.	1885

Dates of Appointment of Bishops of United States 319

	<i>Died</i>
McCLOSKEY, Rt. Rev. William G., Louisville, 1868.	1909
McCORT, Rt. Rev. John J., <i>Asotus</i> , June 28, 1912, Aux. Philadelphia; Coadj. Altoona, Jan. 27, 1920; Bp. Altoona, Oct. 22, 1920.	
McDEVITT, Rt. Rev. Philip R., Harrisburg, July 10, 1916.	
McDONNELL, Rt. Rev. Charles E., Brooklyn, 1892.	1921
McFARLAND, Rt. Rev. Francis P., Hartford, 1858.	1874
McFAUL, Rt. Rev. James A., Trenton, 1894.	1917
McGAVICK, Rt. Rev. Alex. J., <i>Marcopolis</i> , Nov. 2, 1898, Aux. Chicago; Bp. La Crosse, Nov. 21, 1921.	
McGILL, Rt. Rev. John, Richmond, 1850.	1872
McGINLEY, Rt. Rev. John B., Neuva Caceres, P. I., Apr. 2, 1910; First Bp. Monterey and Fresno, March 27, 1924.	
McGOLRICK, Rt. Rev. James, Duluth, 1889.	1918
McGOVERN, Rt. Rev. Thomas, Harrisburg, 1888.	1898
McGOVERN, Rt. Rev. Patrick A., Cheyenne, January 19, 1912.	
McGRATH, Rt. Rev. Joseph, Baker City, December 21, 1918.	
McMAHON, Rt. Rev. Lawrence, Hartford, 1879.	1893
McMULLEN, Rt. Rev. John, Davenport, 1881.	1883
McNEIRNY, Rt. Rev. Francis, <i>Rhesina</i> , Coadj. Albany, 1871; Bishop Albany, 1877.	1894
McNICHOLAS, Rt. Rev. John T., O.P., Duluth, July 18, 1918.	
McQUAID, Rt. Rev. Bernard J., Rochester, 1868.	1909
MACHEBEUF, Rt. Rev. Joseph P., <i>Epiphania</i> , V. Ap. Colorado and Utah, 1868; Bp. Denver, 1887.	1889
MAES, Rt. Rev. Camillus P., Covington, 1884.	1915
MAHONEY, Rt. Rev. Bernard J., Sioux Falls, May 24, 1922.	
MANOGUE, Rt. Rev. Patrick, <i>Ceramos</i> , 1881, Coadj. Grass Valley; Bp. Grass Valley, 1884; Sacramento, 1886.	1895
MANUCY, Rt. Rev. Dominic, <i>Dulma</i> , 1874, V. Ap. Brownsville; Bp. Mobile, 1884; <i>Maronea</i> , 1885.	1885
MARECHAL, Most Rev. Ambrose, <i>Stauropolis</i> , Coadj. Balto.; Abp. Baltimore, 1817.	1828
MARTIN, Rt. Rev. Augustus M., Natchitoches, 1853.	1875
MARTY, Rt. Rev. Martin, <i>Tiberias</i> , 1880, V. Ap. Dakota; Bp. Sioux Falls, 1889; St. Cloud, 1894.	1896
MATZ, Rt. Rev. Nicholas C., <i>Telmesso</i> , 1887, Coadj. Denver; Bp. Denver, 1889.	1917
MEERSCHAERT, Rt. Rev. Theophile, <i>Sydima</i> , V. Ap. Indian Territory 1891; Bishop of Oklahoma, 1905.	1924
MELCHER, Rt. Rev. Joseph, Green Bay, 1868.	1873
MESMER, Most Rev. Sebastian G., Green Bay, December 14, 1891; Archbishop Milwaukee, November 28, 1903.	
MICHAUD, Rt. Rev. John S., <i>Modra</i> , 1892, Coadj. Burlington; Bishop Burlington, 1898.	1908

	<i>Died</i>
MIEGE, Rt. Rev. John B., S.J., <i>Messene</i> , 1851, V. Ap. Indian Territory, East of the Rocky Mountains.	1884
MILES, Rt. Rev. Richard Pius, O.P., Nashville, 1838.	1860
MOELLER, Most Rev. Henry, Columbus, April 6, 1900; Abp. <i>Areopolis</i> , Coadj. Cincinnati, Apr. 27, 1903; Abp. Cincinnati, Oct. 31, 1904.	
MOLLOY, Rt. Rev. Thomas E., <i>Loria</i> , June 28, 1920, Aux. Brooklyn; Bp. Brooklyn, November 21, 1921.	
MONAGHAN, Rt. Rev. John J., Wilmington, January 26, 1897.	
MONTGOMERY, Most Rev. George, Monterey, 1894; Abp. <i>Osino</i> , Coadj. San Francisco, 1903.	1907
MORA, Rt. Rev. Francis, <i>Mosynopolis</i> , 1873, Coadj. Los Angeles; Bishop Los Angeles, 1878; <i>Hierapolis</i> , 1896.	1905
MOORE, Rt. Rev. John, St. Augustine, 1877.	1901
MORRIS, Rt. Rev. John B., <i>Acmonia</i> , April 6, 1906, Coadj. Little Rock; Bishop Little Rock, February 21, 1907.	
MRAK, Rt. Rev. Ignatius, Marquette, 1869; <i>Antinoe</i> , 1881.	1901
MULDOON, Rt. Rev. Peter J., <i>Tamasso</i> , June 10, 1901, Aux. Chicago; Bishop Rockford, September 28, 1908.	
MULLEN, Rt. Rev. Tobias, Erie, 1868, <i>Germanicopolis</i> , 1899.	1900
MUNDELEIN, His Eminence, George W. Cardinal, <i>Loryma</i> , June 30, 1909, Auxiliary Brooklyn; Archbishop Chicago, Dec. 9, 1915; Cardinal, March, 1924.	
MURRAY, Rt. Rev. John G., <i>Flavius</i> , November 15, 1919, Aux. Hartford.	
MURPHY, Rt. Rev. Joseph, S. J., V. Ap. British Honduras, December 23, 1923; <i>Birtha</i> .	
NEALE, Most Rev. Leonard, <i>Gortyna</i> , 1795, Coadj. Balt.; Abp. Balto., 1815.	1817
NERAZ, Rt. Rev. John C., San Antonio, 1881.	1904
NEUMANN, The Venerable John N., Philadelphia, 1852.	1860
NILAN, Rt. Rev. John J., Hartford, February 17, 1910.	
NORTHROP, Rt. Rev. Henry, <i>Rosalia</i> , 1881, V. Ap. North Carolina; Bishop Charleston, 1883.	1916
NUSSBAUM, Rt. Rev. Paul J., C.P., Corpus Christi, April 4, 1913; <i>Gerasa</i> , April 22, 1920; Marquette, November 14, 1922.	
O'CONNELL, Rt. Rev. Eugene, <i>Flaviopolis</i> , 1861, V. Ap. Marysville; Bishop Grass Valley, 1868; <i>Joppa</i> , 1884.	1891
O'CONNELL, His Eminence William, Cardinal, Portland, Feb. 8, 1901; Abp. <i>Tomi</i> , Feb. 21, 1906, Coadj. Boston; Abp. Boston, August 31, 1907; Cardinal, Nov. 27, 1911.	
O'CONNELL, Rt. Rev. Denis J., <i>Sebaste</i> , December 16, 1907; Rector C. U.; Aux. San Francisco, Dec. 21, 1908; Bp. Richmond, Jan. 19, 1912.	

Dates of Appointment of Bishops of United States 321

O'CONNOR, Rt. Rev. Michael, Pittsburgh, 1843.	<i>Died</i> 1872
O'CONNOR, Rt. Rev. James, <i>Dibona</i> , 1876, V. Ap. Nebraska; Bishop Omaha, 1885.	1890
O'CONNOR, Rt. Rev. John J., Newark, May 24, 1901.	
O'DEA, Rt. Rev. Edward, Nesqually, June 18, 1896; Seattle, Sept. 11, 1907.	
ODIN, Most Rev. John M., C.M., <i>Claudiopolis</i> , 1842, V. Ap. Texas; Bishop Galveston, 1847; Abp. New Orleans, 1861.	1870
O'DONAGHUE, Rt. Rev. Denis, <i>Pomario</i> , Feb. 10, 1900, Aux. Indianapolis; Louisville, February 7, 1910.	
O'FARRELL, Rt. Rev. Michael J., Trenton, 1881.	1894
O'GORMAN, Rt. Rev. James M., <i>Raphanca</i> , 1859, V. Ap. Nebraska.	1874
O'GORMAN, Rt. Rev. John, C. S. Sp. V. Ap. Sierra Leone, <i>Amastri</i> , Nov. 9, 1903.	
O'GORMAN, Rt. Rev. Thomas, Sioux Falls, 1896.	1921
O'HARA, Rt. Rev. William, Scranton, 1868.	1899
O'HARE, Rt. Rev. William F., S.J., V. Ap. Jamaica, <i>Maximina-</i> <i>nopolis</i> , September 2, 1919.	
O'LEARY, Rt. Rev. Thomas, Springfield, Mass., June 16, 1921.	
O'REGAN, Rt. Rev. Anthony, Chicago, 1854; <i>Dora</i> , 1858.	1866
O'REILLY, Rt. Rev. Bernard, Hartford, 1850.	1856
O'REILLY, Rt. Rev. Charles J., Baker City, 1903; Lincoln, 1918.	1923
O'REILLY, Rt. Rev. James, Fargo, December 18, 1909.	
O'REILLY, Rt. Rev. James, Wichita, died before consecration.	1887
O'REILLY, Rt. Rev. Patrick T., Springfield, Mass., 1870.	1892
O'REILLY, Rt. Rev. Peter J., <i>Lebedos</i> , 1900, Aux. Peoria.	1924
O'SULLIVAN, Rt. Rev. Jeremiah, Mobile, 1885.	1896
ORTYNSKY, Rt. Rev. Stephen Soter, <i>Daulia</i> , 1907; Greco- Ruthenian Diocese.	1916
PELLICIER, Rt. Rev. Anthony D., San Antonio, 1874.	1880
PENALVER Y CARDENAS, Most Rev. Louis, Louisiana, 1793; Archbishop Guatemala, 1801.	1810
PERCHE, Most Rev. Napoleon J., <i>Abdera</i> , 1870, Coadj. N. O.; Archbishop New Orleans, 1870.	1883
PERSICO, His Eminence Ignatius, Cardinal, <i>Gratianople</i> , 1854; Coadj. to V. Ap. Bombay; V. Ap. Hindustan and Thibet; Bp. Savannah, 1870; <i>Bolina</i> , 1872; Aquino, 1878; Abp. <i>Dami-</i> <i>etta</i> , 1887; Cardinal, 1893.	1895
PHELAN, Rt. Rev. Richard, <i>Cibira</i> , Coadj. Pittsburgh, 1885; Pittsburgh, 1889.	1904
PINTEN, Rt. Rev. Joseph G., Superior, November 30, 1921.	
PITAVAL, Most Rev. John B., <i>Sora</i> , May 15, 1902, Aux. Santa Fé; Abp. Santa Fé, Feb. 1, 1909; Abp. <i>Amida</i> , July 29, 1918.	
PLAGENS, Rt. Rev. Joseph C., <i>Rhodiopolis</i> , Aux. Detroit, May 24, 1924.	

	<i>Died</i>
PORRO Y PENADA, Rt. Rev. Francis, 1801; never took possession.	1802
PORTIER, Rt. Rev. Michael, <i>Oleno</i> , 1826, V. Ap. Alabama and Florida; Bishop Mobile, 1829.	1859
PRENDERGAST, Most Rev. Edmond F., <i>Scillio</i> , Aux. Phila., 1896; Archbishop Philadelphia, 1911.	1918
PURCELL, Most Rev. John B., <i>Cincinnati</i> , 1833; Abp. 1850.	1883
QUARTER, Rt. Rev. William, Chicago, 1843.	1848
QUIGLEY, Most Rev. James Edward, Buffalo, 1896; Abp. Chicago, 1903.	1915
QUINLAN, Rt. Rev. John, Mobile, 1859.	1883
RADEMACHER, Rt. Rev. Joseph, Nashville, 1883; Fort Wayne, 1893.	1900
RAPPE, Rt. Rev. Amadeus, Cleveland, 1847.	1877
RÉSÉ, Rt. Rev. Frederick, Detroit, 1833.	1871
REYNOLDS, Rt. Rev. Ignatius A., Charleston, 1844.	1855
RICE, Rt. Rev. John Joseph, Burlington, January 8, 1910.	
RICHTER, Rt. Rev. Henry J., Grand Rapids, 1883.	1916
RHODE, Rt. Rev. Paul P., <i>Barca</i> , May 22, 1908, Aux. Chicago; Bishop Green Bay, July 5, 1915.	
RIORDAN, Most Rev. Patrick William, Abp. <i>Cabasa</i> , Coadj. San Francisco, 1883; Abp. San Francisco, 1884.	1914
ROOKER, Rt. Rev. Frederick Z., Jaro, P. I., 1903.	1907
ROSATI, Rt. Rev. Joseph, <i>Tanagra</i> , 1822, Coadj. Louisiana; Bishop St. Louis, 1826.	1843
ROSECRANS, Rt. Rev. Sylvester H., <i>Pompeiopolis</i> , 1862, Aux. Cincinnati; Columbus, 1868.	1878
ROUXEL, Rt. Rev. G. A., <i>Curium</i> , Auxiliary New Orleans, 1899.	1908
RUSSELL, Rt. Rev. William T., Charleston, December 7, 1916.	
RYAN, Rt. Rev. James, Alton, 1888.	1923
RYAN, Most Rev. Patrick J., <i>Tricomia</i> , Coadj. St. Louis, 1872; Abp. <i>Salamis</i> , Jan. 1884; Archbishop Philadelphia, June, 1884.	1911
RYAN, Rt. Rev. Stephen V., C.M., Buffalo, 1868.	1896
SALPOINTE, Most Rev. John B., <i>Dorylacum</i> , V. Ap. Arizona, 1869; Abp. <i>Anazarba</i> , Coadj. Santa Fé, 1884; Abp. Santa Fé, 1885; Archbishop <i>Tomi</i> , 1894.	1898
SCANLAN, Rt. Rev. Lawrence, <i>Laranda</i> , 1887, V. Ap. Utah; Bishop Salt Lake, 1890.	1915
SCANNELL, Rt. Rev. Richard, Concordia, 1887; Omaha, 1891.	1916
SCHINNER, Rt. Rev. Augustine F., Superior, May 13, 1905; Spokane, March 18, 1914.	
SCHREMBBS, Rt. Rev. Joseph, <i>Sofene</i> , January 13, 1911, Aux. G. Rapids; Bp. Toledo, Aug. 11, 1911; Bp. Cleveland, June 16, 1921.	

Dates of Appointment of Bishops of United States 323

	<i>Died</i>
SCHULER, Rt. Rev. Anthony J., S.J., El Paso, June 17, 1915.	
SCHWEBACH, Rt. Rev. James, La Crosse, 1891.	1921
SCHWERTNER, Rt. Rev. Augustine J., Wichita, March 10, 1921.	
SEGHES, Most Rev. Charles J., Vancouver Island, 1873; Coadj. Oregon City; <i>Canea</i> , July, 1878; Abp. <i>Emesa</i> , Sept. 1878; Abp. Oregon City, 1880; Vancouver Island, 1885.	1886
SEIDENBUSCH, Rt. Rev. Rupert, O.S.B., <i>Halia</i> , 1875, V. Ap. Northern Minnesota.	1895
SETON, Most Rev. Robert, Abp. <i>Heliopolis</i> , June 22, 1903.	
SHAHAN, Rt. Rev. Thomas J., Rector C. U., <i>Germanicopolis</i> , July 24, 1914.	
SHANAHAN, Rt. Rev. Jeremiah F., Harrisburg, 1868.	1886
SHANAHAN, Rt. Rev. John W., Harrisburg, 1899.	1916
SHANLEY, Rt. Rev. John, Fargo, 1889.	1909
SHAW, Most Rev. John W., <i>Castabala</i> , February 7, 1910, Coadj. San Antonio; Bp. San Antonio, March 11, 1911; Archbishop New Orleans, January 25, 1918.	
SMITH, Rt. Rev. Alphonsus J., Nashville, December 23, 1923.	
SMYTH, Rt. Rev. Clement, O.C.R., <i>Thanasis</i> , 1857, Coadj. Dubuque; Bishop Dubuque, 1858.	1865
SPALDING, Most Rev. J. L., Peoria, 1876; Abp. <i>Scitopolis</i> , 1908.	1916
SPALDING, Most Rev. Martin John, <i>Lengone</i> , 1848, Coadj. Louisville; Bishop Louisville, 1850; Archbishop Baltimore, 1864.	1872
STANG, Rt. Rev. William, Fall River, 1904.	1907
STARHA, Rt. Rev. John, Lead, 1902; <i>Antipatris</i> , 1909.	1915
STRITCH, Rt. Rev. Samuel A., Toledo, August 10, 1921.	
SWINT, Rt. Rev. John J., <i>Sura</i> , February 22, 1922, Aux. Wheeling; Bishop Wheeling, December 11, 1922.	
TAKACS, Rt. Rev. Basil, <i>Zela</i> , May 20, 1924, Ordinary for Greco-Ruthenians of Carpathia, with residence in New York.	
TIEF, Rt. Rev. Francis J., Concordia, December 16, 1920.	
TIERNEY, Rt. Rev. Michael, Hartford, 1894.	1908
TIHEN, Rt. Rev. J. Henry, Lincoln, May 12, 1911; Denver, Sept. 21, 1917.	
TIMON, Rt. Rev. John, C.M., Buffalo, 1847.	1867
TOEBBE, Rt. Rev. Augustine M., Covington, 1870.	1884
TROBEC, Rt. Rev. James, St. Cloud, 1897; <i>Lycopolis</i> , Apr. 15, 1914.	1921
TUIGG, Rt. Rev. John, Pittsburgh, 1876.	1889
TURNER, Rt. Rev. William, Buffalo, March 10, 1919.	
TYLER, Rt. Rev. William, Hartford, 1843.	1849
VAN DE VELDE, Rt. Rev. James O., Chicago, 1849; Natchez, 1853.	1855

Died

VAN DE VEN, Rt. Rev. Cornelius, Natchitoches, Aug. 10, 1904; Alexandria, 1910.	
VAN DE VYVER, Rt. Rev. Augustine, Richmond, 1889.	1911
VERDAGUER, Rt. Rev. Peter, <i>Aulona</i> , 1890, V. Ap. Brownsville.	1911
VEROT, Rt. Rev. Augustine, <i>Danaba</i> , 1857, V. Ap. Florida; Savannah, 1861; St. Augustine, 1870.	1876
VERTIN, Rt. Rev. John, Marquette, 1879.	1899
WADHAMS, Rt. Rev. Edgar P., Ogdensburg, 1872.	1891
WALSH, Rt. Rev. Louis S., Portland, August 3, 1906.	1924
WALSH, Rt. Rev. Thomas J., Trenton, May 11, 1918.	
WARD, Rt. Rev. John, Leavenworth, November 24, 1910.	
WATTERSON, Rt. Rev. John A., Columbus, 1880.	1899
WEBER, Most Rev. Joseph, <i>Temnos</i> , 1895; Abp. <i>Darnis</i> , 1901.	1918
WEHRLE, Rt. Rev. Vincent, O.S.B., Bismarck, April 9, 1910.	
WHELAN, Rt. Rev. James, O.P., <i>Marcopolis</i> , 1859, Coadj. Nash- ville; Bp. Nashville, 1860; <i>Diocletianopolis</i> , 1864.	1878
WHELAN, Rt. Rev. Richard V., Richmond, 1841; Wheeling, 1850.	1874
WHITFIELD, Most Rev. Jas., <i>Apollonia</i> , Coadj. Balto., Jan. 1828; Abp. Baltimore, May, 1828.	1834
WIGGER, Rt. Rev. Winand, Newark, 1881.	1901
WILLIAMS, Most Rev. John J., <i>Tripoli</i> , Coadj. Boston, Dec. 1865; Boston, Feb. 1866; Archbishop, 1875.	1907
WOOD, Most Rev. James F., <i>Antigone</i> , 1857, Coadj. Phila.; Bp. Phila., 1860; Archbishop, 1875.	1883
YOUNG, Rt. Rev. Josue M., Erie, 1854.	1866
ZARDETTI, Most Rev. Otto, St. Cloud, 1889; Abp. Bucharest, 1894; Abp. <i>Mocessus</i> , 1895.	1902

CATHOLIC MISSIONARY WORK AMONG THE COLORED PEOPLE OF THE UNITED STATES (1776-1866)

BY THE REV. STEPHEN L. THEOBALD

If the investigation of Catholic missionary effort among the Colored people of the United States during the century extending from the Declaration of Independence to the year 1866 follows the growth of the American Church during that period, it may well be developed under the following heads :

I. The period between 1776 and 1783, whilst the Vicars General of the Vicars Apostolic of London were superiors of the American Missions ;

II. The period between 1784 and 1808, from the time of the appointment of a Prefect Apostolic who was subsequently, in 1789, elevated to the new See of Baltimore, its jurisdiction limited only by the confines of the new Republic ;

III. The period from 1809 to 1852, which saw not alone the division of the Baltimore Diocese and its elevation to metropolitan rank with four Suffragan Sees, but the expansion and organization of the church to such an extent that six archbishops with their thirty-five suffragans participated in the First Plenary Council of the Church in the United States, 1852 ;

IV. The period from 1853 to 1866, during which the Church passed through the crisis of the Civil War and the Second Plenary Council was celebrated—a fact of importance because the legislation of this Council included provisions bespeaking a more intensive effort to reach out to the emancipated negroes.

Spanish and French missionaries labored in those parts of the domain of the present United States extending from the Great Lakes along the Mississippi Valley to Louisiana and the great Southwest, Florida also receiving their attention on the Atlantic Coast. It fell, however, to the lot of the Jesuits of the English Province to lay the cornerstone in the present state of Maryland in 1634. Negroes came with Las Casas to America and were not conspicuous by their absence when the English mission accompanying the Calverts took possession of their estates which were acquired at the rate of 2,000 acres to "every colonist settling with five able-bodied laborers." Henceforth, until the war of the Revolution and after, the clergy doing missionary work in Maryland were mostly Jesuits whose superior was the Vicar General of the Vicar Apostolic of the London District even after the suppression of the Society in 1773. Up to this time, although there is no specific evidence of the number of negroes cared for by the missionaries, it is certain that the Jesuits themselves took advantage of the opportunity which the slave trade and domestic slavery afforded them to make use of slave labor, for they bought and owned slaves with the knowledge of the General of the Order. (*Jesuit Relations and Allied Documents*—Vol. 67 and 69, p. 1736). There were negroes to be sure in the settlements other than Maryland; for example, New York, New Jersey, Pennsylvania, Carolina, Georgia, New England and Virginia, but "in these most flourishing colonies, if you except Pennsylvania and Maryland, there is no exercise of the Catholic religion and consequently no missionaries, the law and civil authorities forbidding it" (written in 1763 by Bishop Challoner but very probably just as true in this period). It is obvious that the scarcity of priests, to say nothing of persecution and difficulty of traveling, made missionary work among negroes impossible.

The organization of the American Church began to take

definite shape when in 1784 Fr. Carroll was appointed by the Holy See, Prefect Apostolic, thus rescuing from English ecclesiastical rule the church in the New Democracy. In his Relation to Cardinal Antonelli, dated March 1, 1785, Fr. Carroll, in reporting on the state of religion in the United States, said that there were about 15,800 Catholics in Maryland, 3,000 of whom were slaves of every age. In Pennsylvania there were at least 7,000 Catholics, among whom were very few negroes. He mentioned none among the Catholics of Virginia and New York. Yet, there were negroes reported to be Catholics from the Spanish Indies implicated in the New York Conspiracy in 1741, "and in 1807 the Catholics in New York were estimated at 14,000", made up largely of refugees from Santo Domingo and other islands. The Prefect states also that the negroes are for the most part of very low morals and ill instructed; but this may be expected if they are worked, as he said, continuously and rarely hear any instructions from the priest unless they can spend a short time with him. After five years of Prefectship, Carroll was consecrated first Bishop of Baltimore, 1790, his diocese including roughly all that territory between the Mississippi and the Atlantic, the great Lakes region and the Gulf coast exclusive of the Floridas. In 1793, 53 vessels brought 1,000 whites and 500 colored persons to Baltimore flying from the disasters of Santo Domingo. "These arrivals were followed by many others either at Baltimore or at other ports of the United States." Many of these refugees were endowed with eminent piety, among them being James Hector Nicholas Joubert de la Miraille, a native of France who reached Baltimore in 1824, entered St. Mary's Seminary and was subsequently ordained to the priesthood. He became a Sulpician "and in a spirit of charity resolved to do all in his power for the regeneration of the race that had so grievously injured him." It is to Father Joubert that we owe the first religious order of colored women in the United

States, the Oblate Sisters of Providence. The acquisition of Louisiana by the United States in 1803 was the occasion for the transfer of that territory with its large colored slave population to Carroll's jurisdiction, which was further extended by Rome, in 1804, to certain West Indian Islands which also had colored populations.

Perhaps it is well to pause here to emphasize the fact that all negroes were not slaves and that mission work in consequence was not confined to the servants of Catholic masters, as seems to have been the general trend. In the very shadow of the Baltimore Cathedral, that is in Maryland, in 1830, the free negro population was about fifty per cent of the slave population, and thirty years after there were nearly 84,000 free blacks as against 87,000 slaves. There were large numbers of free blacks scattered through the New England colonies and New York and the insatiable zeal of the Protestants displayed in their activities amongst these people whether for weal or woe is something to marvel about. In proportion to the growth of anti-slavery sentiment, there was need for the establishment of additional schools in urban communities of the Northern and Middle States whither liberated negroes generally made their way from the South. The friends of the colored people repeatedly entreated these migrating freedmen to avail themselves of their opportunities. Typical of these appeals is the address of the American Convention of Abolition Societies in 1819. They requested free persons of color to endeavor as much as possible to use economy in their expenses, to save something for the education of their children, and to send them to school as soon as they were old enough "where their morals will be an object of attention as well as their improvement in school learning".

The city negroes learned to do more than merely attend accessible elementary schools. In 1807, George Bell, Nicholas Franklin, and Moses Liverpool, former slaves, built the

first colored school house in the District of Columbia. Not being able to teach themselves, they employed a white man to take charge of the school, which however was not a success. The ambitious negroes were not discouraged by this first failure, but reopened the Bell School under the auspices of an association of free people of color. This school was a success and about two years later it was directed by John Adams, a shoemaker, who became known as the first negro to teach in the District of Columbia. It is true that the Protestants had at their command means and men, yet it was not always their wealth which enabled enterprising negroes to press forward along the lines of intellectual and economic endeavor. Without wealth to aid them, it seems that Catholic influence might have directed some of their activities and won the negroes' esteem for the church and possibly their allegiance.

Meagre however is the evidence of any special work among the colored people previous to their emancipation, possibly owing to the fact that the attention given them was limited to the little they ordinarily received as an insignificant element in the Household of the Faith. As a class, subject and despised for the most part, they were fed so to speak with the crumbs that fell from the master's table.

Since the multiplication of dioceses began with the creation of the first suffragan Sees in 1808, it seems to be no longer desirable to treat the activities of the Diocese of Baltimore as typical of missionary effort among the colored people, because of the possibility of variation in the manner of approach to them, in actual relations, and in the results obtained, all of which are a reflection as a rule of the general attitude of the Bishop and his clergy towards them in his diocese. Take for example the attitude of Archbishop Maréchal to the Oblate Sisters in Baltimore as compared with Dr. Eccleston's, and Archbishop Kenrick's general attitude to the negro in contrast with Archbishop Spaulding's.

After the death of Father Joubert, who founded the Oblate Sisters, we are told that "a storm was gathering that threatened the very existence of the institution. Archbishop Eccleston was not well disposed toward it. Several of the clergymen who had formerly viewed the formation of the society with approval now entertained doubts as to its utility. Some even expressed the opinion that 'good servants were needed', and hinted at the dissolution of the community. The death of the founder they thought available as an opportunity to destroy his work. If no one else would take it up, it must perish. The Sulpicians did not care to keep the responsibility of the sisterhood in view of the disfavor into which it had fallen with the diocesan authorities. They accordingly withdrew from its direction. Then were the Oblates apparently deserted by God and man. Without the episcopal good will, without the ministrations of a Chaplain, the sisters could only suffer in silence and await the end".

Archbishop Maréchal's report to Propaganda of October 16, 1818, refers to the morality of the colored women in his diocese, many of whom he said were faithful to God, but a very large number lived and died in their vices.

Catholics with Quakers claimed the honors, in defiance of the law, for persisting in teaching negroes to read and write, even when the teaching of negroes was generally being restricted to mean memory training. Thus we find Catholic schools in Charleston, South Carolina, operating under Bishop John England. He founded a school for males under the care of a priest and one for girls under the care of the Sisters of Mercy. "He was compelled to suspend the slave schools by the passage of a law making it criminal to teach a slave to read or write, but he continued the schools for emancipated blacks." We are also told that Mother Mary Charles, of the Ursuline community, in Charleston, exhorted her community and assiduously gave the example to seek "in a particular manner for the females who had been

most neglected and to attend to the catechetical instruction of the children. Hence she was generally to be found with the females of color and surrounded by the children of every hue who were preparing for their first communion. She preferred this occupation to the teaching of human science . . .” Some of the best self-educative work of negroes was accomplished by colored women, among whom Maria Becraft holds a distinguished place. She was a Catholic woman who started a seminary for girls in Washington, D. C., and attracted the attention of Father Vanlomen, the pastor of Holy Trinity Church, who was impressed with the unusual beauty and strength of her character. He aided her to open a large school where she taught until 1831. “She then turned over her seminary to girls she had trained and became a teacher in a convent at Baltimore as a Sister of Providence.” Many of the first colored teachers of the District of Columbia obtained their education from the sisters of Georgetown and the parochial school of St. Aloysius parish where they had as many as 250 pupils of color at one time.

The negroes of Baltimore were almost as self-educating as those of the District of Columbia. The coming of the refugees and French Fathers from Santo Domingo to escape the revolution gave an impetus to education in the city. With the aid of Archbishop Maréchal, they established schools which were such an improvement over those formerly opened to negroes that colored youth of other towns and cities came to Baltimore for higher training. They concentrated their effort more directly on the education of colored girls and being intensely interested in their uplift “they soon constituted the nucleus of a society that finally formed the St. Francis Academy for Girls in connection with the Oblate Sisters of Providence,” (June 5, 1829).

Whatever was done for the Catholic negro in a parochial way, it was not until after Liberia was founded in 1821 by

the Colonial Society for the Repatriation of the Negro that the Bishops made any stir about the spiritual wants of the would-be emigrants so as to have them specially cared for. The Synod of 1791 did direct that the negroes should be instructed before receiving the sacrament of matrimony, but the same is true in regard to all others. It was merely a piece of general legislation. In the present case, however, the prevalent opinion in regard to the problem of the negro slave was that he should not be manumitted save on condition that he went to Africa. "This view was vigorously endorsed by legislatures, by religious bodies, by churches, and by statesmen, till the people were quite convinced that the African race was passed all redemption and that deportation to Africa was all the consideration to which a free negro was entitled. The degradation, the misery, the viciousness of the free negro," continues McMaster, "was held up before the people not for the purpose of exciting sympathy, not for the purpose of impressing the fact that their degradation was the result of unjust prejudices and cruel laws which it was the duty of Christians and civilized men to overcome and repeal, but in order to persuade them to contribute money to get rid of the despised class by sending it to Africa." The Bishops were caught up and borne along apparently by this wave of sentiment in favor of repatriation, for we find them at the Second Provincial Council of Baltimore, 1833, providing not money, but missionaries for the Liberian Colony, the mission being confided to the care of the Jesuits with the approval of Propaganda; and even so late as 1841 we find Archbishop Kenrick a firm supporter of the same policy when he writes these significant words: "It is praiseworthy through religious and human motives to set them free when an opportunity of going to Liberia in Africa is at hand".

It is a well-known fact that the Protestant Churches went to pieces on the rock of slavery. The Catholic Church on the other hand is claimed to have emerged from the gloom

of civil strife presenting a united front to meet the new conditions that emancipation gave birth to. "No political discussions have been allowed in our ecclesiastical synods and councils," writes Archbishop Spaulding, "whose deliberations have been exclusively confined to questions connected with the faith, morals, and discipline of the church. So far as we have been able to ascertain, no Bishop nor priest of the church has even thought of bringing up such matters in our councils, so general and deep was the conviction that these subjects belonged to politicians and would be wholly out of place in ecclesiastical meetings."

I wish to examine these statements, for possibly it is in the correct understanding and appreciation of the Church's attitude during the stirring times preceding the Civil War, that an explanation might be found for what might be called a mysterious lethargy instead of an enthusiastic zeal for the conversion of the negro.

It is admitted that state sovereignty and slavery were the two questions of principle which lay at the bottom of the difficulties leading up to the Civil War. The former does not immediately concern us here. The slavery issue however does. In 1819, there were 11 free and 11 slave states when Missouri petitioned for admission into the Union. This raised the question of the Louisiana purchase, the north maintaining that slavery should not be extended to the proposed new state because it was wrong and the south contending that slavery was right and that its further extension was for the south a question of self-preservation. In 1820, Maine applied for admission as a state and what is known as the Missouri Compromise suggested by Henry Clay of Kentucky was accepted whereby Maine was admitted as a free state and Missouri as a slave state. This was construed as a silent recognition by the north of the institution of slavery in all of the territory south of a certain boundary fixed by compromise, that is, the celebrated Mason and Dixon line.

The various parties, ranged either against the extension or existence of slavery, grew out of the opposition to the Missouri Compromise. Some under the leadership of Garrison worked for the dissolution of the Union, while the greater number led by such men as Seward, Adams, and Sumner, opposed the extension of slavery by constitutional means. In 1833, the Anti-Slavery Society took the field. They were prepared to allow each state the exclusive right of regulating slavery within its borders and petitioned Congress to abolish slavery in all the territories and in the District of Columbia, to admit no new slave states, and to suppress interstate slave trade. The anti-slavery agitation was opposed by the southern slave power and the Democrats of the north, who apparently counted the Catholics as a body among their followers. At this point, Von Holst's comments on the situation are worthy of notice. He tells us that Catholics received guidance from the clergy who enjoyed no small amount of political supremacy at that time; for owing to the increasing number of Catholic voters it became necessary that one political party or another should win their support in the election campaigns. The voters themselves were for the most part too ignorant to exercise the rights of a franchise intelligently and owing to their traditional confidence in the priesthood it was not difficult for the clergy to influence their political opinions. Thus were Catholics partisans in the conflict which in some cases became so bitter that murder and incendiarism were frequently resorted to as a means to further their ends.

The formation of a free-soil party sufficiently weakened the Democratic ranks to play the election of the president and vice-president in 1848 into the hands of the Whigs. Henceforth slavery extension became the burning question in American politics and unfortunately the Church was lured into the conflict, though the Bishops at the Provincial Council of Cincinnati on the eve of the war were at great pains to

declare her neutrality. It was too late. The evil had been done some twenty years before when Dr. John England, the learned Bishop of Charleston, South Carolina, in a series of letters defined the attitude of the Holy See toward the institution of domestic slavery in the United States.

The occasion of Bishop England's open letters to Hon. John Forsyth, then Secretary of State, was the latter's use of Gregory XVI's Apostolic Letter on the slave trade in connection with the political campaign of the Whig party in Georgia. General William Harrison was the first presidential candidate put forward by the Whigs and the anti-slavery party and Mr. Forsyth, who as a Democrat was supporting Mr. Van Buren for reelection endeavored in his address to the Georgia electors to show that General Harrison "was forced upon the southern portion of the opposition by a combination of anti-masonry and abolitionism". With this combination, Mr. Forsyth associated the Catholic Church insofar as he used Pope Gregory's letter as documentary proof of the Holy See's condemnation of domestic slavery in the south and he attributed the papal letter to influences from the British Islands where O'Connor and others were agitating for the abolition of slavery in the British colonies and for Irish emancipation. Such a charge, if true, tended to antagonize the southerners and Democrats against the Catholics who under the circumstances were practically arraigned for transferring their allegiance to the enemies of their party, out of deference to the Pope's condemnation of domestic slavery. In view therefore of the threatened injury to the interest of the church and of the Catholics generally if such an idea took hold of the public mind, Bishop England came forward it seems in defense of the Holy See and maintained that not only was the Apostolic Letter not inspired from British sources but that far from condemning domestic slavery the Holy Father rather endorsed it. In his letter of October 7, 1840, he quotes the Holy Father as having said to him in an

interview: "Though the southern states of your Union have had domestic slavery as an heirloom whether they would or not, they are not engaged in the negro traffic, that is the slave trade". Bishop England then proceeds to say: "I trust I have succeeded in showing that this letter of His Holiness which you described to be an apostolic letter on slavery does in fact regard only that slave trade which the United States condemned and not that domestic slavery which exists in our southern states".

In further proof of Bishop England's defense of domestic slavery in thus acting as the local mouthpiece of the church, we have it from Von Holst that "the late lamented Dr. England, the Catholic Bishop of Charleston, South Carolina, undertook in public to prove that the Catholic Church had always been the uncompromising friend of slave holding not defending the slave's right but the usurped privilege of the masters" (quoting Theodore Parker). And in another place: "I am told that there was not in all America a single Catholic newspaper hostile to slavery; not one opposed to tyranny in general". (*Works*—Trubner's Ed. Vol. 5, p. 57, Vol. 6, p. 128). This attitude of the church was not to escape the trained eye of Van Buren who calculated on its value to the political machine so as to hold in control here and there a blindly devoted bodyguard such as the Catholics were, and the lessons of its successes have never been forgotten by the Democratic politicians.

In a letter by J. A. Hamilton to President Harrison dated March 9, 1841, the former said: "I know that it was from the beginning a part of Mr. Van Buren's policy to draw to his support the Catholics of this country through their priests who were to be operated upon by the head of the church abroad. I say this with perfect confidence; and most striking events of the last election proved how successful he had been. This was in truth the last card upon which his friends in this state relied. . . . You will recollect that the first dip-

lomatic communication ever made to the Papal See was by Mr. Van Buren as Secretary of State; and that our consul at Rome, Signor Chicinani, who had been such for a great number of years was removed to give place to a young American who had married an Italian woman. This change was not made to promote the interests of the person appointed." (*Reminiscences* of J. A. Hamilton—p. 314). Moreover, Orestes Brownson admits the influence of the church in directing the current of politics at that time. He said in his *Review* on page 94, January, 1851: "For us Catholics the fugitive slave law presents no sort of difficulty. We are taught to respect and obey the government as the ordinance of God in all things not declared to be repugnant to the divine law". According to Mr. Brownson, it was plain therefore to Catholics that in supporting the retention of slavery they had nothing to trouble their consciences about, since the church did not condemn it.

Before passing on to Bishop England's statement and those of his organ *The United States Catholic Miscellany*, let us not lose sight of the fact that his prominence in the country as a prelate distinguished for learning and ability tended largely to mould Catholic opinion on this grave issue. Moreover in view of what has been said about the Church's alleged attitude toward domestic slavery one need not be surprised at Catholics voting with the political party pledged for slavery since kind treatment and protection from their party were considerations not by any means to be despised in those times.

That the Bishops indirectly contributed to the hardships of the negro by participation in the political upheaval over the question of slavery as I have shown above seems true enough though painful to tell.

It is quite apparent I think that when the Pope's apostolic letter was interpreted by Bishop England and his interpretation went unchallenged by his brother bishops the inference

is clear that Bishop England's view was not unorthodox, and Archbishop Spaulding's statement quoted above is much in need of qualification. Says the *United States Catholic Miscellany*: "Domestic slavery as it exists in the southern states and in other parts of the Christian world he (i. e., the Holy Father) does not condemn. This is evident from the Apostolic letter itself, from the declarations made concerning it in Rome and from the fact that at the Fourth Provincial Council at Baltimore in which the majority of bishops were from the slave-holding states it was accepted without anyone's thinking it interfered at all with our domestic policy". Again it says: "There is no danger, no possibility on our own principles that Catholic theology should ever be tinctured with the fanaticism of abolition. Catholics may and do differ in regard to slavery and other points of human policy when considered as ethical or political questions". In the next extract we shall see how independent of Catholic theology is Catholic opinion on this question of slavery when the *Miscellaney* states in all seriousness: "The line of conduct prescribed especially to the Catholic clergy is laid down by the venerable and learned Bishop of Philadelphia in his standard work *Theologia Moralis*—Vol. 1, Tr. 5, Cap. 5, Tr. 3, Cap. 4. From the first cited chapter the following is a translation: 'But what is to be thought of the domestic servitude which exists in most of the southern and western states where the posterity of those who were brought from Africa still remain in slavery? It is indeed to be regretted that in the present fullness of liberty in which all glory there should be so many slaves and that to guard against their movement, it has been necessary to pass laws prohibiting their education and in some places greatly restricting their exercise of religion. Nevertheless, since such is the state of things, nothing should be attempted against the laws nor anything be done or said that would make them bear their yoke unwillingly'".

In his second letter dated Charleston, October 7, 1840, Bishop England stated: "If this document condemned our domestic slavery as an unlawful and consequently immoral practice the bishops could not have accepted it". He then enumerated the bishops from the slave-holding states who formed the majority of the Council and accepted the document, and went on to say: "Nor did the other six prelates, under whose charge neither slaves nor slave holders are found, express to their brethren any new views on the subject because they all regarded the letter as treating of the slave trade and not as touching domestic slavery such as it existed in the south". "I believe", concludes Bishop England "we may consider this to be pretty exclusive evidence as to the light in which that document is viewed by the Roman Catholic Church."

Thus it is clear that the American Bishops indorsed the institution of domestic slavery basing their attitude on their interpretation of the Holy Father's letter in which, as they held, a clear distinction was made between the African slave trade and domestic slavery, and this in spite of their knowledge that apart from the alleged good treatment accorded to Catholic slaves by their owners, all the horrors of the African slave trade and still more were to be found in the institution in the south. In a word, the Bishops were familiar with the conditions in the South and when they regarded the Holy Father as a party to their views they deliberately placed to his credit his sanction of a system in which according to the laws of Bishop England's state: "A slave was only a chattel personal" and according to the laws of Maryland personal property consisted of specific articles such as "slaves, working beasts, animals of any kind". In view of the foregoing, what I may ask becomes of Archbishop Spaulding's claim that the church stood aloof from political issues leading up to the Civil War? Simply this, it amounts merely to a distinction between the church's official and unofficial inter-

ference. The Archbishop, moreover, underwent a change of opinion by the time he was making preparation for the Second Plenary Council for some of the bishops, seeming to think that the time was inopportune for holding a Council owing to the still unsettled condition of the country and the fear that unpleasant discussions might arise, their views were made known to the Archbishop. He wrote to one of his brethren as follows: "I see no reason why we should fear the discussion of agitating topics, the question is closed and need not be opened." The Archbishop ascertained at last that someone was thinking of bringing up matters in the Council that had no place there, and now his first statement is in line for revision.

In the *Catholic Historical Review*, July, 1916, Archbishop Messmer furnishes extracts from an old German periodical published at Innsbruck, Tirol, Austria. In the first volume (1834) containing a series of articles entitled: "Something about the Catholic Church in the United States of America," the writer who describes himself as a missionary for many years in America and speaks from personal knowledge says concerning negroes: "The Catholic Church has, as far as its influence goes, greatly softened the condition of the slaves. Catholics may buy, but not sell slaves; they must treat them humanely and care for their eternal and temporal welfare; otherwise they will be barred from the sacraments". The Archbishop asks: "Is this statement true?" The following item throws some light on the subject: "The flock entrusted to my care is made up with people of all nations, Americans, French, Dutch, Spaniards, Danes, Creoles, are to be counted in my congregation". "The slaves are in general treated with humanity. But the article of marriage among them is on the same footing as on the coast of the Mississippi." (Brossac's letter to Rosati, June 27th, 1820. *Catholic Historical Review*—Vol. III, p. 451).

A Catholic bishop in 1860 wrote: "Marriage is scarcely

known among (the slaves) ; the masters attach no importance to it. We can judge of the disorders which must result from such a state of things in a race greatly addicted to the pleasures of the senses." A Unitarian minister of St. Louis wrote indignantly that "the sham service which the law scorned to recognize was rendered by the ministers of the gospel of Christ." He adds that a religious ceremony was "according to slavery usage in well regulated Christian families." The Catholic Church in Missouri regularly married slaves and held the tie to be as sacred as any other marriage. One priest stated that Catholics never sold their slaves and thus avoided the severing of church marriages. Record shows, however, that Catholic families bought and sold many slaves".

In his history of the Diocese of Charleston, Bishop England says: "The general treatment of the negroes in the diocese of Charleston is kind and affectionate; far, very far more so than that of the bulk of Irish agricultural or other laborers. The owner who would treat his slave unkindly or cruelly would not be sustained by public opinion, and nothing would sink a man more in public estimation than the character of a cruel master".

The most cordial relations between master and slave were to be found in the Diocese of Louisville. "Many of the wealthier Catholics own slaves who attended the missions with their masters, kneeling along side of them at the confessional and before the altar to receive Holy Communion. The simple Christian life of the Catholics in Kentucky in those days which are gone away never more to return ought not to be forgotten. . . . The pious custom of saying family prayers night and morning existed very generally; and when the head of the house owned slaves they too were required to be present at these devotions. All knelt together in the same room and the father or mother of the family gave out the prayer and the others answered. Before or after these

exercises, the master would frequently enter into conversation with his slaves inquiring concerning the health of this one or the occupation of another. The condition of the plantation, the prospect of the harvest, the proper management of the stock, were discussed in a familiar and unrestrained manner. The master sometimes giving directions and sometimes receiving advice. Between the Catholic masters and their slaves there most generally existed real sympathy and affection."

With Archbishop Spaulding "there was not a poor negro in his whole diocese with whom he was not willing to talk about anything that could be of advantage to him. I remember particularly how kindly he used to speak to the old servants of his father who had known him as a child. He had a special sympathy with this whole race and I have known him whilst Archbishop of Baltimore to take the trouble to write a long letter to an old negro in Kentucky who had consulted him concerning his own little affairs".

In a letter to Bishop Timon, August 23rd, 1865, the new Archbishop of Baltimore referred to the motives he furnished Rome for holding a Plenary Council. Among these motives the fourth is of special interest here. The Archbishop says: "I think that it is our most urgent duty to discuss the future status of the negro. Four millions of these unfortunate beings are thrown on our charity and they silently but eloquently appeal to us for help. We have a golden opportunity to reap a harvest of souls which neglected may not return."

The Council convened on October 7, 1866 in Baltimore and it is described as the largest conciliary assembly since the Council of Trent. The decrees of the Council dealing with the urgent necessity of caring for the salvation and Christian education of the negroes, especially the promotion of true piety among the young people, commend the work to the zeal and charity of the religious orders of both sexes. "Volumus itaque ut, ubicumque id fieri poterit, scholae Catholicae pro Nigris statuatur."

In his chapter on Reconstruction in the Churches, Calhoun has this to say in reference to Alabama: "The Roman Catholic Church did much work among the negroes in the cities and at first with a fair degree of success. It was strongly opposed by all Protestant denominations both northern and southern and especially by the northern Methodist Church. It seemed to be dreadful news to the Methodists when it was reported that the Catholic Church was about to open fifteen schools in Alabama for the negro where free board and tuition would be given". The American Missionary Association supported in Alabama mainly by money from the freedmen's bureau used its influence among the negroes against the Catholic Church.

As to the use of the negro preachers to work among their own people which was always common even in the days of slavery among the Protestant bodies, the same methods possibly to a larger extent were employed after the emancipation of the negro in the race for souls when the field was open to competition never as it was before. "But" says Calhoun, "the Catholic church had no place for the negro preacher of little education and less character who desired to hold a high position in the negro church. There was better prospect for promotion in the Baptist and Methodist churches and to those two churches went the would-be negro preacher and through his influence the majority of his people."

Just about the end of the period under review and as a beginning of a new and fruitful period of missionary activity among the negroes of the United States, the zeal of an English priest, Herbert Vaughan, afterwards Cardinal Archbishop of Westminster, made possible the foundation of St. Joseph's Missionary College in a villa at Mill Hill, near London, England, in 1866. "It was the purpose of this college to train missionaries to propagate the Gospel among unevangelised races beyond Europe especially the negroes of Africa and the United States of America." The first organized effort in the United States to win the souls

of negroes was set on foot when four priests from Mill Hill's St. Joseph's Society for foreign Missions established themselves in Baltimore, 1871, in charge of St. Francis Xavier's Church which had a large congregation of colored Catholics. The success of this American branch of the Mill Hill missionaries warranted its independence which was consummated in 1892 when its headquarters were established at Baltimore. Henceforward this foreign invasion takes on the complexion of an American institution known as St. Joseph's Society for Colored Missions.

BIBLIOGRAPHY

- A. Guggenberger, S.J., "General History of the Christian Era", Vol. III. (Herder).
 Dr. Wm. Sinclair, "Aftermath of Slavery".
 Archbishop F. P. Kenrick, "Theologia Moralis", Ed. 1841, Vol. I.
 American Catholic Quarterly, Vol. IX. (Articles by Gilmary Shea on the Progress of the Church in the U. S.).
 Concilia Baltimorensia 1829—52, Editio altera.
 McMaster, "History of the People of the United States", Vols. IV. and V.
 Bushnell Hart, "American History Told by Contemporaries", Vol. I. (1901).
 Von Holst, "Constitutional History of the United States", Vol. II.
 Acta et Decreta Conciliorum, Collectio Lacensis, Vol. III. 1875.
 "The Negro Church", No. 8 of the Atlantic University Publications.
 John England's Works, Messmer Edition, Vols. IV. and V.
 The Life and Times of John Carroll, 2 Volumes, Guilday, 1922.
 The Negro in Our History, Woodson.
 The Life of Archbishop Spalding (J. L. Spalding), 1873.
 Civil War and Reconstruction in Alabama (Fleming), 1905.
 The Journal of Negro History, Vol. II., (1917).
 The Education of the Negro Prior to 1861, Woodson (1915).
 The Catholic Church in the United States, De Courcy.
 The Negro in Maryland (Studies in Historical and Political Science).
 Brackett (1889).
 Social History of the American Family, Calhoun, Vol. II, 1918.
 Blossoms Gathered from the Lower Branches (by an Oblate), St. Louis, (1914).
Catholic Historical Review, Vol. I. January, 1916.
Catholic Historical Review, Vol. II. July, 1916.
Catholic Historical Review, Vol. III. January, 1918.

A BRIEF ACCOUNT OF THE SERVICES, DURING THE CIVIL WAR, OF THE SISTERS OF ST. JOSEPH OF PHILADELPHIA

At the outbreak of the Civil War, Pennsylvania, under her "War Governor", Andrew Curtin, was the first State to respond to President Lincoln's call for troops. Yet, with practically no military equipment and with but few of even local military organizations, the authorities were unprepared to cope with the conditions which speedily arose in the Capital of the State by the sudden influx of thousands of volunteers. Camp Curtin, outside the city, sprang suddenly into being, and by January 1st, 1862, of the one hundred and thirty thousand Pennsylvania troops that had been mustered into service, a considerable majority had been trained at Camp Curtin or had, at least, passed through it on their way to the battlefield. Hospital requirements were coincident with their arrival, and, as may well be supposed, a dearth of nurses become an outstanding feature.

Mother M. Monica Pue, for some years prior to 1859 had been Superior of St. Joseph's Hospital, Philadelphia, then under the care of the Sisters of St. Joseph.¹ In that position, she won the esteem and approbation of Doctor Henry G. Smith, who had, in the meantime, been appointed by Governor Curtin, Surgeon-General of the Pennsylvania troops. In December of 1861, Mother

¹ In 1859 St. Joseph's Hospital was taken over by the Sisters of Charity.

Monica called on Doctor Smith at his office for personal consultation. Before the visit was over, he asked did she think he could obtain from Reverend Mother St. John Fournier, Superior-General of the Sisters of St. Joseph of Philadelphia, a band of Sisters to take charge of hospital arrangements for the soldiers at Harrisburg. She at once fell in with the idea, and assured him his request would be granted. "Will you go with me?" he asked. "If I be sent," was her reply. A short time afterwards the Doctor called on Reverend Mother St. John Fournier, with whom he had been well acquainted in St. Joseph's Hospital, and formally presented his request for the Sisters' services. She proposed the matter to the Right Reverend Bishop Wood, who was not only willing but anxious to have the Sisters enter on the work, and promised to help them in every possible way.

Arrangements were made to have them go on duty at Camp Curtin outside the City of Harrisburg; and, in the city itself, at the Church Hospital, so called because of its having been previously a Methodist meeting-house. Arranging for the Sisters' journey, Doctor Smith, on January 22nd, wrote to Mother St. John: "The Doctor hopes the Sisters will not disappoint him. . . . Whilst beset by applicants, he has refused every female nurse, being unwilling to trust any but his old friends, the Sisters of St. Joseph. There is waiting for them a large field of usefulness, but it can be cultivated only by those whose sense of duty will induce them to disregard all personal comfort. The living will be rough, the recompense poor, and nothing but the sentiments of religion can render the nurses contented."

Undeterred by this prospect, volunteers for service were readily found, and on January 23rd, Mother Monica Pue, as head of the band, Sister M. Camillus Phelan, and Sister M. Philomena Meagher, as assistants, all of whom

had been nurses in St. Joseph's Hospital, went under conduct of the Surgeon-General to Harrisburg, and thence to Camp Curtin. Right Reverend Bishop Wood, officiating that day at the ceremony of Reception at Mount St. Joseph Convent, Chestnut Hill, was unable to accompany them, but, on the 24th, he with Reverend Mother St. John took the second band of Sisters to the Church Hospital, at which were to be received the soldiers too ill on their arrival to proceed to the Camp. Of this band, Mother Mary John Kieran, at that time Assistant to the General-Superior, was appointed head; her co-workers were, first, Sister Mary Patrick Ward, and Sister M. Constantia McMenamin; Sister M. Bruno McMahon and Sister Mary Felix Haverty were later added to the corps. Reverend Pierce Maher, the Pastor of St. Patrick's Church, Harrisburg, went with the Bishop to present the band of religious to the Governor, who welcomed them most cordially. That night the Sisters roomed at St. Patrick's Rectory, and the next day, under charge of some ladies, went to the Hospitals, there to be installed in charge by the Surgeon-General.

That they were most unwelcome, was, at first, painfully evident. Sanitary regulations had been somewhat disregarded, and the advent of a corps of nurses likely to disturb existing conditions, was looked upon with suspicion and disfavor. Apparently oblivious of the fact, however, the Sisters set themselves at once to meet the work at hand,—and made the best of the situation.

At the Church Hospital an amusing incident occurred, when, on the evening of their arrival, after a very strenuous day's work, the Sisters went to the dining-room for supper. A Catholic orderly had been detailed to wait on them. Anxious to show he was "well up" in religious matters, he said: "Well, Sisters, I know that what you are allowed by the Church is bread and water, so I

have it here." The Sisters laughingly objected to such meagre diet, and seated themselves at the uninviting table just vacated by the men, assuring their rubrical refectorian that they would eat the ordinary fare, as they wished to give no trouble.

In Camp Curtin there were at that time three thousand men; the hospital was merely a temporary frame building roughly put together. To make it habitable for the sick, blankets had to be hung over the gaps that yawned between the boards. Three matrons had been in charge of the sick, and under them the orderlies had served as nurses.

It was not long before the soldiers as well as those employed in the house began to feel the beneficial effects of the Sisters' care and their efficiency in hospital administration; then the respectful attitude and military salutes of the men became rather oppressive. The Right Reverend Bishop Wood's fatherly interest never waned; from time to time he visited the camp and also the Church Hospital where three Sisters with Mother Mary John Kieran were stationed.

Finding themselves addressed by the physicians, or recorded as "Sisters of Charity", the Superior drew the Surgeon-General's attention to the misnomer, but he replied: "It would be no use trying to explain to those around you the difference between the religious orders. You are doing the works of charity, and that they understand." Thus it came about that, in any official notice or record of their work, they were called "Sisters of Charity" or "Mercy".

On the 2nd of February, 1862, Doctor Smith, after making his rounds of the hospitals, wrote to Mother St. John as follows: "I have found all the Sisters perfectly well and hear from them no complaints of the trials, inconveniences and exposure of military life. Already

each hospital shows the blessing and beneficent influence of their presence. Everything is now neat, orderly and comfortable. Sister P—— is ‘Captain of the Ward’ in the Camp Hospital, and has a drummer boy to attend her. Sister C—— is in authority over the Kitchen, and has a sentry stationed at the kitchen door. Sister M—— is the ‘Major’ and commands the surgeons, keeping them in good order and humor by her kindly deeds. All the Sisters are happy and contented. Governor Curtin and others speak frequently of the good move it was to bring them here. At the Church Hospital, Sister C—— shines in the refectory, and everything is in excellent order.”

The Governor himself often visited the Camp and the Camp Hospital. Reverend Mother St. John at times gave the comfort of her presence to her soldier-children, and by her letters of advice sustained their courage.

Mother Mary John, however, fell ill of pneumonia. Bishop Wood who was then visiting the hospitals, telegraphed Mother St. John to send a Sister to bring her home, and he himself accompanied her to the Convent at Chestnut Hill. Mother Mary Ignatius Ryan, at that time, Superior of the Convent at the Cathedral, and Mother M. Xavier Walker, were both sent in her place. Mother Mary John’s life hung for some time in the balance, but she finally recovered.

On the 18th of February Dr. Smith called for more Sisters, adding, however, “Matters are so unsettled by the recent victories, that I am at a loss whether to call for more Sisters or not. . . . There are rumors about the closing of the Camp, or rather about the State authorities giving it up to the United States.”

What the Surgeon-General had expected, came to pass. The soldiers were called to the front; then on March 27th the Sisters left the Church Hospital, and on

April 6, 1862, they gave up that at the Camp. It was, indeed, touching to compare the difference between the reception the men had given the Sisters at their first coming and the grief testified at parting with them. Many of the poor men sobbed aloud, and the Sisters, too, were very deeply moved at the thought of how many of those whom they had nursed back to health and strength were going to a sad and painful, even though heroic death.

On the 14th of April by order of Governor Curtin, a letter of which the following is a copy, was sent through Doctor Smith to Rev. Mother St. John at the Mother-house of Mt. St. Joseph, Chestnut Hill.

Dear Madam :

During a period of several months, amidst the confusion of a constantly changing camp, and as also an epidemic of measles and of typhoid fever, six of the Sisters of St. Joseph, sacrificing all personal comfort, ministered truly and faithfully to the comfort and welfare of the sick soldiers. Neatness, order, and efficient ministration immediately followed their arrival in Camp.

Highly appreciating their valuable services and Christian devotion to the relief of human suffering, the State authorities desire to express to them and to your Order their high appreciation of the self-sacrificing spirit they exhibited among the sick soldiers, both at Camp Curtin and the Church Hospital at Harrisburg.

By order of

ANDREW G. CURTIN,

Governor of Pennsylvania.

April 14, 1862.

The Surgeon-General himself wrote :

"It affords me great pleasure to transmit the accompanying order acknowledging the valuable service of your Sisters recently engaged in Harrisburg.

“In the event of a fight at Yorktown, I shall go there with a party on a steamboat and shall stop at Fortress Monroe. If some hardy Sisters will volunteer for duty with me, I shall be able to take them. The notice for departure will not be more than six hours before sailing. . . . I will have the exposure with them, and will do all that is possible to make them comfortable, bringing them back with the wounded, unless it be thought well to have them stay. As far as I know, your Order is the only one doing duty with the army.¹ I think they can do much good under my care. Sister C—— will be especially useful in cooking for the wounded on the boat I shall take at Fortress Monroe.”

On the 18th of April, 1862, the expected orders came, and under the escort of Captain Bankson, U. S. A., Mother Monica, Sister Camillus, and Sister Constantia went by boat to Baltimore, and thence on the steamer to Fortress Monroe. They were eagerly and cordially welcomed by Doctor Smith, who, with the aid of a spy-glass saw the *Commodore* approaching and hurried to meet the Sisters. There were then some sick and wounded on board the floating hospital *The Whillden*, to care for whom the Sisters were at once detailed. Writing from Fortress Monroe on April 21st, Doctor Smith informs Mother St. John that the Sisters on their arrival had at once entered on hospital duty, and that their services had been badly needed especially in the preparation of sick-diet. He adds: “They come into friendly competition with a party of nurses under Miss Dix. They will win the good-will and opinion of all.”

In response to an urgent call for additional help, on April 26th were sent Sister M. Laurentia O'Donnell, Sister Mt. Carmel Egan, Sister M. Anselm Jennings,

¹ This, of course, was a mistake on the Doctor's part.

Sister Patrick Ward, Sister Philomena Maher, Sister Felix Haverty, Sister Bruno McMahon. They went from Philadelphia under charge of one of the hospital surgeons, who, poor man! was anything but pleased with being detailed to act as escort to seven ladies. But all his fears, as he afterwards declared, were speedily dispelled when he found his office to be rather a sinecure, since the Sisters never called on him for the thousand and one attentions it had been his fortune to be called on to give while attending on secular ladies.

At Fortress Monroe they went aboard the floating hospital. *The Whildden* was a small boat, but *The Commodore* a very large one. On May 3rd they had the great consolation of receiving the Sacraments from Reverend Father Dillon of the Congregation of the Holy Cross, who drove up and down the camp by Fortress Monroe to minister to the soldiers. On May 3rd and 4th he celebrated the Holy Sacrifice of the Mass and gave Holy Communion on *The Commodore*.

In a letter dated April 27th, 1862, Right Reverend Bishop Wood, after naming the Sisters detailed "for attendance on the sick and wounded soldiers, under the direction of Dr. Smith, Surgeon-General of the Pennsylvania Volunteers," adds: "We commend them to the kind care and protection of the Surgeon-General, and to the attention of all persons, ecclesiastical and civil, with whom they may be in any way associated, holding what they do in the Sisters' regard as a special and personal favor bestowed upon ourselves."

On May 6th, several Sisters under the care of the Surgeon-General went down the James River on *The Commodore* to bring up the wounded from the battlefield of Yorktown. All night from 5 P.M. until 2 A.M. of the next day, the wounded were carried on stretchers to the hospital ships. Harrowing beyond expression

were the scenes of those days; and what intensified the sorrow of both doctors and nurses was that the accommodations were all too inadequate for the number of the patients. The wounded lay in the state rooms and in rows along the decks of the steamer, so closely crowded together as to make it next to impossible to minister to some without treading on the others. But all that could be done was done, and the supply of coffee and stimulants was thankfully received by men, who for days had languished without any attention. Near the landing whence the wounded were carried, the Sisters met a company of Pennsylvania Volunteers who had not had any food for two, and some for three days, the steamer having been unaccountably delayed. On their way up the river *The Commodore* passed the vessel laden with the longed-for supplies on its way down to the men. They also came in sight of a southern gun-boat, and the officers bade the Sisters stand on the decks so as to show the character of the vessel and its beneficent purpose.

Among the wounded were many Southern soldiers who had been taken prisoners, and it was pathetic to see their gratitude for the ministrations of the religious who in their attentions made no discrimination between "the Blue and the Gray."

On the 16th of May, Doctor Smith wrote to Mother St. John: "The Sisters have given universal satisfaction, and have done much good. . . . In the meantime, I should like to take six of the Sisters with me again, ending perhaps at Richmond." About the 20th of May six Sisters were detailed to accompany the wounded on the steamer to the port of Philadelphia, and there they remained in charge of them until, under the surgeon's care, the soldiers had been removed to different hospitals in the city. Then they returned to receive the wounded from the battle fought near Richmond, Va. Another

steamer with its agonized and agonizing human freight arrived at Philadelphia about June 4th; these under the care of Doctor Smith and his fellow surgeons were taken to St. Joseph's and to other hospitals.

Meanwhile Camp Curtin at Harrisburg had been reopened, and the Sisters were summoned again to attend the Hospital. One of them relates that on her rounds about the place on their return, she saw an isolated tent, by the entrance of which there lay a coffin. To her inquiries an officer replied that there a man lay dying of camp fever. She asked was there no hope of saving him, and on receiving an unsatisfactory reply, declared she would make personal investigation. The officer refused permission, saying to do so would be suicide, as she would undoubtedly contract the fever. She, however, persisted, and on entering the tent, beheld a man apparently in the state of collapse. For days, it would seem, he had received scant attention, and the condition of bed and floor was indescribable. That day he had had nothing but a drink of water. The Sister at once prepared a bowl of stimulating broth, and in a short time he became sufficiently strong to tell her he was a Catholic from St. Paul's Parish, Philadelphia. Reverend Father Maher was sent for at once. In the meantime, by dint of warning and entreaty, two male nurses were induced to lift the man from the bed to which portions of his flesh adhered. The floor was cleansed, the patient washed, his sores attended to, and, above all, the last sacraments were administered. Against all hope, the patient gradually improved, and his gratitude was touching in the extreme. The Superior sent to Philadelphia for his wife, that she might arrange to have him carried home; but before she came, they themselves had been recalled from their strenuous but blessed field of labor.

On June 9th, 1862, Mother St. John received a letter

from Dr. Smith saying: "The United States has agreed to take over the charge of all the State hospitals. . . . I have sent word to the Sisters at Harrisburg to return to you, and I hope I shall not have again to call on you until the war is ended. . . . The Sisters did great good. were very kind. . . ."

And thus ended the labors of the Sisters in camp and on floating hospitals. They returned to Philadelphia, and after their retreat resumed their former duties, as though they had never left them. Seldom did they allude to their war experiences; indeed it seemed as though they had done nothing beyond the ordinary nor did they ever record their story. Time and distance have only more closely enshrouded deeds which seemingly were regarded as but an episode in the community life of sacrifice.

They made history, but that they wrote not its record, is to those who follow them, now an unavailing regret. No words could ever adequately express the Sisters' gratitude for the delicate and fatherly care and protection they received from the Surgeon-General and his corps of assistants, whether in camp or in hospital. Doctor Smith was "one of Nature's noblemen", with a chivalrous soul free from every taint of prejudice or bitterness, with a heart that compassionated every phase of human suffering, and a charity that never wearied in laboring to alleviate the horrors of war, whether they touched friend or foe.

Of the Sisters who went to camp and from thence to battlefield or hospital, but one survives, who in her Convent home now lovingly serves the Prisoner of Love in His Eucharistic Tabernacle. Thirteen have already entered into their eternal reward and sleep in "God's Acre" at Mount St. Joseph, to which leads the Via Memoriae, beneath whose branches they have been

borne to their rest "where the rippling waters of the Wissahickon glide".

In that peaceful cemetery, on the 22nd of September, 1924, coincident with the unveiling of the monument erected in Washington by the Ladies' Auxiliary of the A. O. H. to the War Nuns, was offered a religiously beautiful Memorial Service by the Reverend James Griffin, O. S. A., in honor of "the Soldiers of Christ who went in His Name to attend on the soldiers of war". Thus was their hidden past eloquently linked with the present, in praise and prayer. The plaudits may die away in the future, but not the prayer; for to Nuns and pupils, the daily sight of their Sisters' resting-place, as they pass by or through it, will evoke the reverential tribute of the *DE PROFUNDIS* with its touching response the *REQUIEM AETERNAM*.

S. S. J.

THE WORK OF THE SISTERS OF MERCY IN THE UNITED STATES (*Continued*)

DIOCESE OF SCRANTON, 1874-1921

The first foundation of the Sisters of Mercy in the Diocese of Scranton¹ was made in Hazleton from St. Bridget's Convent, the Mother House of the Sisters of Mercy in the Diocese of Buffalo. On September 4, 1874, five Sisters came from Buffalo to open St. Gabriel's parish school in Hazleton, in compliance with the request of Bishop O'Hara, made in August of the same year, 1874. The pioneer Sisters were Mother Agnes McGurn, Mother de Chantal Geary, Sister Mary Genevieve Lovet, Sister Mary Evangelist Karnes, and Mother M. Theresa Cantillon, Superior.² The first building used as a parish school had been erected to serve as a parish Club House and reading rooms, at the corner of Wyoming and Birch Streets. This was easily fitted up for school purposes.

The first Convent home of the Sisters was a ten-room, two-story frame building at the corner of Wyoming and Elm Streets, the property of H. B. Conahan. The Sisters remained here one year when they removed to the Giblin house (now the Minor property at the corner of Birch and Wyoming Streets), opposite the Club House, which had been purchased for the Sisters by the parish. This house lacked the comforts and conveniences of the Conahan building; however, the Sisters remained here

¹ Diocese of Scranton, a suffragan see of Philadelphia, was erected March 3, 1868. Right Reverend William O'Hara, D.D., was consecrated its first bishop, July 12, 1868.

² Mother Theresa Cantillon is still living in St. Joseph's Convent, Hazleton, Pa.

until 1881, when, on account of the extreme cold of the winter, and the difficulties of keeping out the snow and rain, the Sisters removed to the second floor of the Club House, which was at this time used for school purposes, retaining however, the third floor and the basement as class rooms. Later in the same year, 1881, the new Convent, the present St. Joseph's, erected on a lot adjoining the Club House, was ready for occupancy.

The parish school was opened in the "Club House" on the first Monday in October, 1874. Three hundred and fifty pupils registered. The children were graded and distributed according to their rank in five class rooms, including the basement. At the same time, a night school was opened for men and boys who were employod during the day. The attendance at the beginning of the night school was about forty to fifty pupils. During the strike of '75, this number was doubled. Married men with families came to learn "to read, to write, and to cipher".

In 1880, two Sisters from Hazleton opened a school in the basement church of St. Raphael, Harleigh, then a station attended from Hazleton. The Sisters went to and from Harleigh every day in a buggy. This school was continued until 1886, when, by reason of the caves, which made the road unsafe, it had to be closed. The generosity of the people, chiefly Irish and of Irish descent, is still the living tradition and the subject of Convent records in Hazleton. The privations which are remembered were the result of the severity of the climate and surroundings, not the fault of the people. Provisions, fuel, potatoes, bread, meat, eggs; sometimes live chickens and geese were brought to the Sisters. These were conveyed under the seat of the buggy, from Harleigh.

The number of pupils in St. Gabriel's School so in-

creased as to make it necessary to bring recruits from Buffalo. Four Sisters came to aid in the work between 1876 and 1880, and Sunday-Schools were opened in Jeanesville, Stockton, Humboldt, Frenchtown, and Harleigh. The Sisters went to these places in a buggy to instruct the children in Christian Doctrine, either after Mass or during the afternoon.

In July, 1891, while Mother de Chantal Geary was in office, a new Convent Chapel was completed and blessed, but in the following January, 1892, a squeeze in the mine under the Convent, made it imperative for the Sisters to remove from the Convent, which was considered unsafe. The rector, Father Cummiskey and his assistant priests, turned over the parish residence to the use of the Sisters. The priests in the meantime took up their quarters in rooms over the old Lehigh Valley Railroad Station. This continued from January to November, 1892, when the danger of a cave was pronounced to be past, and the Sisters returned to their Convent.

In June, 1900, St. Gabriel's graduated its first High School Class, which consisted of five members. Father E. S. Phillips, pastor, presided at the graduation.

In 1911, the cornerstone of the present St. Gabriel's Parish School was laid. The School was blessed September 24, 1912, and rated a first-class High School by the State Department of Education, 1914. The Commercial School, which was discontinued for a number of years, was again opened September, 1920.

FREELAND

In the fall of 1886, the Sisters of Hazleton opened a new house and parish school, St. Ann's of Freeland, Sister M. Josephine Byrnes, Superior. The work of preparing the foundations of this new school and Convent had been done by the men and boys of the parish, during free

days and hours, under the direction of Father Fallihee. On August 28, two Sisters went to Freeland to register the pupils. Two hundred and fifty names were listed for attendance, but when school opened, September 3, the children trooped in from the neighboring places: Drifton, Freeland, South Heberton, Upper Lehigh, Highland, Jeddo, Sandy Run, Pond Creek—a range of about four or five miles. Instead of 250, there were 386 pupils to be provided for. Accordingly, a room was fitted up in the basement of the church to accommodate the overflow. In order to obviate the suffering from the cold experienced by the Sisters in Hazleton, Father Fallihee had the exhausted steam from the Drifton mines brought in pipes over ground to heat the Convent and School. The device proved very successful in heating the buildings. The people of the congregation have lived up consistently to the traditions of the Irish Catholic generosity in the mining towns of Pennsylvania.

WILKES BARRE

In 1875, a new foundation of the Sisters of Mercy from the Mother House in Pittsburgh was made at St. Mary's, Wilkes Barre. Eight Sisters arrived September 8, and took up their residence in the old rectory of St. Mary's on Canal Street, now Pennsylvania Avenue. The pioneer Sisters were: Sister Mary Regina Cosgrave,¹

¹ Mother M. Regina Cosgrave was born in the Lawrenceville district of Pittsburgh in 1838. She received her education in the parish schools, St. Mary's Academy, and St. Xavier's Academy. In 1858, she entered the Convent of Mercy, Pittsburgh, received the habit in 1859, and was professed in 1861. During the Civil War she nursed the sick and wounded soldiers in Stanton Hospital, Washington, D. C. In 1875 she was appointed Superior of the Wilkes Barre Community, which remained a branch house until 1878. On October 15, 1877, Mother Regina, who had returned to Pittsburg to attend the election of Mother Superior, was elected Superior of Pittsburgh Community. Mother de Chantal Donnelly was appointed in charge of the Wilkes Barre branch

Superior, Sister M. Josephine McCaffrey, Sister Mary Baptist Coyle, Sister M. Louise Griffin, Sister Mary Alberta Breen,¹ Sister M. de Ricci McQuade, Sister M. Amelia, and Sister Mary Columba.

St. Mary's Parish School was opened October 11, in the old church, St. Mary's, on Canal Street, which had been fitted up for school use. Four hundred pupils were enrolled from the beginning. The attendance soon increased to over 500, making it necessary to bring two more Sisters from Pittsburgh before Christmas.

In the spring of 1876, the Sisters removed from the old rectory, Canal Street, to the Miner property, adjoining the present St. Mary's then in course of erection, the Convent building which was burned March 21, 1920. In September, 1876, the new convent was sufficiently complete to enable the Sisters to open their Academy there. About fifty pupils (girls) registered at the opening. The subjects taught were: Christian Doctrine, Reading, Writing, Arithmetic (Practical and Mental), Spelling, Geography, History, Algebra, Astronomy, Drawing, Painting, Waxwork, Sewing, and Needle-work. Once a week the pupils assembled for Vocal Music.

A program of the "Order of Exercises" of the closing of St. Mary's School in 1877 is an evidence of the work done by Catholic Sisterhoods fifty years ago. The fact that parents and friends of the children left their work to attend the exercises which lasted almost the entire day is a visible proof of their appreciation of Catholic education half a century ago. The morning program began at ten o'clock and includes:

to fill the vacancy caused by the election. Mother Regina served as Superior in Pittsburgh from 1877-1879; 1882-1885; 1900-1903. She also served as Bursar from 1879-1882, and Mistress of Novices, 1894-1897. She died in Pittsburgh, February 1, 1910.

¹ Still living at Mercy Hospital, Wilkes Barre, Pa.

Salutatory	Master W. O'Brien
Mathematical Illustrations ¹	Boys' First Class
Composition	Written by M. Harter, ² Read by A. Toole
Contest in History ¹	Third Class Boys and Girls
Biography ¹	Boys' First Class
Duet—"Wearing of the Green"	
Selection in Reading	Miss M. Brady
Composition.	Cassie McDade

2 O'CLOCK P. M.

Salutatory	Miss M. Lenahan
Poem—"Flowers"	Miss Keegan ³
Algebra ¹	First Class
Song—"Crows in the Garden"	
Solos	Masters T. Hart, E. Hanks, M. Dougherty, W. O'Neil

CROWNS AWARDED

By the vote of pupils to Misses M. Cawley, M. Kelly, M. Walsh,⁴ D. McGann,⁵ L. Toole, E. Doyle, M. Hanks,⁶ and L. Smoulter

¹ Were public demonstrations.

² Entered St. Mary's Novitiate, Pittsburg, for Wilkes Barre Community, Aug. 29, 1877; received the habit and veil, also the name Sister Mary Evangelist, St. Mary's Convent, Pittsburg, March 19, 1878; professed March 30, 1880, St. Mary's, Wilkes Barre. At present (1924), Superior of St. Mary's Convent, Wilkes Barre.

³ Entered St. Mary's Convent, Wilkes Barre, Aug. 28, 1879; received the habit and veil, also the name Sister Mary Austin, March 29, 1880; professed Feb. 7, 1882; died at St. Mary's Convent, Wilkes Barre, Oct. 4, 1882.

⁴ Entered St. Mary's Convent, Wilkes Barre, Dec. 8, 1885; received the habit and veil, also the name Sister Mary Teresa, June 28, 1886; professed June 28, 1888; died at Mercy Hospital, March 21, 1920, having been fatally burned in the fire which destroyed the Convent, March 21, 1920.

⁵ Entered St. Mary's Convent, August 28, 1879; received the habit and veil, also the name Sister Mary Catherine, March 29, 1880; professed April 11, 1882. At present (1924), Mother Assistant of the Community, and Dean of College Misericordia, Villa St. Teresa, Dallas, Pa.

⁶ Entered St. Mary's Novitiate, Pittsburg, for Wilkes Barre Community, Aug. 29, 1877; received the habit and veil, also the name Sister Mary Cecelia, St. Mary's Convent, Pittsburg, March 19, 1878; professed St. Mary's Convent, Wilkes Barre, March 30, 1880; died at St. Mary's, Wilkes Barre, July 30, 1909.

HONORS AWARDED

By the vote of the pupils to Masters P. McCabe, J. Brooks, and F. Dougher

Coronation Song—Class

Composition, Miss M. McDade
Astronomy Class¹

Misses M. and A. Cawley, M. Harter, and E. Hanks

Bookkeeping Boys' First Class

Problems on Terrestrial and Celestial Globes¹ First Class

Composition P. McCabe

Chorus—National Song: "Viva L'America."

Solo . . . P. McCabe

A Play, "*Pancratius, the Martyr's Boy*", followed the above program. The characters were as follows:

Pancratius, the Martyr's Boy T. Hart
Sabastian, a Roman Soldier P. McCabe
Cassianus, the School Master T. Clinton
Quadratus, a Christian Soldier M. Dougherty
Fulvius, a Spy P. Markey
Corvinus, Son of the Prefect J. Walsh
Fabius, a rich Roman John Walsh
Calpurnius, a Roman V. Eckenrode
Proculus, a Guest of Fabius E. Hanks
Raberius, Keeper of Convict Department . . P. Fagan
School Boys, Guards, etc.

Valedictory Miss M. Cawley
Chorus—"Homeward Bound."

Closing March Misses M. Harter and E. Hands

The first candidates to enter St. Mary's Convent and persevere were Catharine Keegan and Delia McGann both of Wilkes Barre. They entered on August 28, 1879, and received the white veil, March 29, 1880. The former was given the name Sister Mary Austin, the latter, Sister Mary Catharine. Two years previous, August 29, 1877, Ellen Hanks and Mary Harter entered St. Mary's Convent, Pittsburg, which was then the Mother House, to receive Novitiate training for Wilkes

¹ Were public demonstrations.

Barre Community. Both received the habit and white veil in Pittsburg and the names, Sister Mary Cecelia and Sister Mary Evangelist, respectively. They were professed in St. Mary's, Wilkes Barre, March 30, 1880.

The pupils of St. Mary's Parish School, Canal Street, came not only from Wilkes Barre, but carrying their "dinner cans" they walked from Ashley, Miners Mills, Plains, Parsons, Plymouth, Nanticoke and Sugar Notch. A personal letter of Dr. James J. Walsh,¹ one of St. Mary's pupils in 1776, to his former teacher, Sister Mary Celestine, will best describe the routine and quality of the work done in "old St. Mary's," Canal Street. Dr. Walsh was one of the youngsters who came from Parsons to St. Mary's:

"I am not likely to forget my experience at St. Mary's Parochial School, Wilkes Barre, on Canal Street, I believe they call it Pennsylvania Avenue now, in the old church building which was remodeled into quite a presentable set of school rooms with glass partitions. I have known schools that were built purposely for schools that were not so suitable for school work. It is true that we were surrounded by the grave stones of the old churchyard, but most of the bodies had been removed and no one had been buried there for many years and we made a fine playground out of it very soon. I brought my dinner and we all sat around the register, a couple of dozen of us altogether who stayed during the noon hour, and then we went out and played 'shinny' with just as much zest as if we had nicely leveled playground, and no hint of death about it all.

"I did not get to St Mary's the first year that it opened, because we lived nearly three miles away from

¹ Noted physician, writer, and lecturer.

the school and would have to take the train every morning at about 8:20; it was late most of the time, and that seemed a good deal to ask of a boy only ten as yet, and his sister of eight. I went there in the fall of 1876, interrupting the year's work in October by spending a wonderful week (how full of memories it all is) at the Centennial in Philadelphia with my father.

"I was just eleven and a half when I went to St. Mary's, but that age would give no idea at all of how important I thought myself. I had been the sole member of the 'highest class' in Parson's Public School for a year, studying what was called Philosophy, with Steele's *Fourteen Weeks Course in Natural Philosophy* as a textbook, and having graduated out of United States History, was studying European History, to the amazement of the country boys and girls in the other classes, for we had the four higher grammar classes in that room. I think that I had a very definite impression that there were not many things to know that I did not know something at least about, and that it would only require a little more time to round out my knowledge. I wish I had half the knowledge *now*, that I thought I had *then*, but then if we had half the knowledge at fifty, plus *that* we thought we had when we graduated at High School, or even at College, we would be making wonderful advance in knowledge. I felt, however, that I had been well taught, and I still think I was. I believe that my teacher, Mr. Hall, has since become the county Superintendent of Schools, and everybody knows that he has always been a real teacher. Well, I take credit to myself for having broken him in somewhat, to teaching pupils more than the curriculum called for, and giving them the incentive to do good work.

“Under the circumstances, however, it is easy to understand that I was not sure whether the ‘good Sisters’ whom my father thought so much of, could really teach me anything or not. It was several years now, and several years at my age of ten, are nearly a quarter of a lifetime, since I had graduated from the care of lady teachers. I had very pleasant memories of their kindness to me, and interest in me, when I was a little fellow, and now I look back with a great deal of gratitude for what they did for me. Two of them at least, Mrs. Callary (Miss Morrow) and Mrs. Ward (Miss Kelly) are still alive. At the age of eleven, however, I felt of course, that women were good enough to teach ‘little children’ but scarcely ‘grown ups’. My father’s thorough-going reverence for the Sisters impressed me deeply, but still I felt that even he was not quite a competent judge as regards things intellectual.

“Of course, ‘the Sisters’ might teach me something about religion, though I had been serving on the altar for several years already, and felt duly impressed with the idea that I was a very important part of the ‘church services,’ and one of the dispensers of the Word, though of course, as yet only in a minor capacity. Every Sunday for several years I had had to repeat a lesson of the Catechism to my father, and he insisted on its being word for word. I got a prize for knowing that particular Catechism afterwards when I went to college and I still think in terms of answers in it. I should say that every child ought to be made to do what I did, though I remember how long that hour seemed on Sunday afternoon, because amid home distractions it took me nearly an hour to learn that Catechism lesson. The knowledge of it made me feel, however, that there was not much I did not know

about religious matters, so that question of what the 'Sisters' might be able to teach me remained uppermost.

"I was rather surprised to find in the course of the very first few weeks how much there was that the Sisters could teach me. As I look back on it now, I wonder how my teacher, good Sister Celestine,¹ ever did it. She is still alive and still doing good work and I think it must be a reward of merit for having done this first task of hers so well. She had seventy-five of us between the ages of ten and fourteen, just when a boy is not a child, and when he has no manly instincts stirring in him, and he is the most difficult to manage.

"I had an idea that most of the boys (and some of the girls) had been sent to school to the Sisters because at other schools they had been able to do nothing with them, and doting parents fondly hoped that the Sisters might be able to manage us. Eight years afterwards I remember trying to teach forty boys of about the age that we were, in a preparatory class at college, and it was a nightmare just to keep discipline in class, without trying to teach them very much.

"The thing above all that I found when I got to the Sisters' School, was that I had a lot of things to relearn. I knew a lot of information rather vaguely. I was pretty good at Grammar, but it was rather as a memory lesson than as a thought exercise. Now I had to do definite parsing exercises, and it was quite another question. That training was fine for me, it saved me a year in high school later, for in spite of my years, they skipped me two classes at college in the grammar department as it was called, and so I grad-

¹ Died at Mercy Hospital, Wilkes Barre, March 28, 1924.

uated with A. B. at the age of nineteen years and two months. And none too early it seems to me. When I see boys graduating from high school at that age I scarcely know what to make of it.

"The other lesson that comes back to me was Arithmetic. I had always liked what I was pleased to call mathematics, but now we not only learned the rules and did some typical examples but we had problems given us and we had to think. It was a fine training. In Mental Arithmetic besides we were given some excellent work that somehow interested us, and there was a definite competition that aroused us to our best efforts.

"I have always felt that it was the men who were with me in the class who helped a great deal in giving incentive. Tom Hart was as clever as he could be in those days, and his brothers, Dan and Joe, and dear old Tom Clinton as thorough, and then there was Joe Walsh and John, his brother, since the great missionary, and ever so many others.

"One feature of our work that always stayed by me was our bookkeeping. We kept a set of books, and if others got as much out of it as I did, they must still remember with satisfaction that training.

"For some reason, dear old Father O'Haran wanted lectures in architecture given. Strange as it may seem, for this is getting to be nearly fifty years now, it will be forty-five at least next year, Father O'Haran thought that he could raise the taste of the Catholic community by giving a training in architecture. He thought that if any of us were to become priests, we would know more about building, and those of us who did not would have a better appreciation of what was good in the building line, and so raise the standard of our churches and public buildings. The dear old man

was a full generation ahead of his time. He had the right idea.

"Of course, we did not get very much architecture, but whatever it was, it enabled me to classify orders and styles of architecture for all the rest of my life. I remember I did some of the drawing because I was in the drawing class and then Bob Rutledge came along, and without being in the drawing class proved to be ever so much better than I was in making the pictures, but my drawing has made me dare to tackle drawing anything that I wanted to illustrate on the board in my teaching and even to sketch things while I was studying medicine, so that it has proved of as great practical value as the architecture.

"I suppose most educators would think that it was not worth while introducing boys of twelve to architecture, but it proved a valuable excursion into the aesthetic.

"The other feature of school life which interested me at old St. Mary's was the dramatics. We had our play a couple of times a year it seems to me, and I can still remember how deeply impressed I was with the first one, *Pancratius*, and how much it made *Fabiola* live for me. I went and read the book and I have often lectured on *Fabiola*, the great founder of Christian hospitals and social service, since and never without getting some of that sense of reality that came from having taken part in the play. And then we had *The Hidden Gem*, so it seems to me anyhow, and I think that is the way to introduce young folks, and especially boys, to dramatic literature. The idea of letting them play farces, popular, transitory productions, when they have to spend so many hours in the study and thought about them, seems a very great mistake.

"Those two years at St. Mary's loom larger in the memories of my educational life than any other two and I think more than any four or five other years. The secret of it was, we did not have many things to learn; we concentrated attention on the few we had and they make deep impressions and we got just as thorough grasp of them as could be expected from our minds. But we had to work for ourselves in school hours while other classes, two or three of them at least, were reciting and sometimes I think that hearing the mistakes of our juniors, made our own knowledge deeper and clearer of things we thought we knew, but really had scarcely grasped. I think that very probably it was because of the interest aroused and the competitive incentive that discipline in so large a class, many of them rather cantankerous characters, proved so feasible.

"Certainly I got the equivalent of a good year of High School work while at St. Mary's before I was thirteen, and that was just what was allowed me at Fordham on it."

Dr. Walsh in his letter to Sister M. Celestine becomes reminiscent in his reflections, comparing St. Mary's of '76 with the schools, systems, and results of the present. "I am quite sure," he says, "that whatever was the intention, we got the equivalent of at least two years of high school in our time." "I find it almost impossible to understand young folks in our time having to go until nineteen and twenty before they graduate from high school." "There is something wrong with the system or with them."

A night school was opened at St. Mary's from the beginning. Later, Commercial Courses were added for the benefit of the night pupils. The first class (twelve

pupils) of St. Mary's Commercial Night School was graduated in 1898. In the Commercial Night School, besides the subjects of the grammar grades, courses were given in stenography, typewriting, advanced arithmetic, penmanship, commercial law, and English.

In November, 1899, appeared the first issue of the *Lily of the Valley*, a literary magazine published monthly by the pupils of St. Mary's Academy and Parochial School. It was continued until 1901, when for reasons not known, it was discontinued. The departments that appear in the periodical with their respective editors are as follows:

Editor-in-chief, Mary Feldman; Literary Editor, Florence M. Gallagher; Music Editor, Regina S. Gagon; Exchange Editor, Pearl M. Ring; Business Manager, Joseph Moran. There are reporters also listed in the staff.

The first class, eight in number, of St. Mary's Academy was graduated June, 1895. This Academy merged into St. Mary's High School, and the first class of eleven was graduated June 22, 1908. In the fall of 1913, three laboratories for chemistry, biology, and physics were placed in the school, and St. Mary's was rated as a first-class High School by the State Board of Education in the spring of 1914. The growth of St. Mary's has been consistent from its beginning. The class of 1920 numbered 39 Academic graduates, the Commercial, 34. In 1921, the Academic graduated 35, and the Commercial, a four years' course, graduated 39, a total of 74.

TOWANDA

A second foundation from the Mother House in Pittsburgh was made in Towanda by request of the Bishop (Right Reverend William O'Hara), September, 1877.

Five Sisters, Sister M. Clement Confer in charge, were sent to open the parish school of SS. Peter and Paul together with the Academy of St. Agnes in the Convent, formerly the residence of Mr. C. L. Ward, which had been acquired by the rector, Reverend Charles F. Kelley for the use of the Sisters. School opened October 22, 1877. Two classrooms only were fitted up in the "barn" of the Ward estate. On the morning of the opening the crowd of children made it necessary to prepare a third room. By the first of November the number had so grown as to require two new Sister-teachers from Pittsburgh. The number listed in the Catholic Directory is 210. From the beginning the Sisters were given charge of the Sunday-Schools and the instruction of the children on the out-missions. One of the most interesting of the missions, and fruitful of missionary experience was Barclay, a small mining town twelve miles distant. The working people of this place were all Catholics, and it was referred to by Father Kelley as the "oasis" in the non-Catholic "desert" of Towanda. The cold in winter was severe going to these out-missions, and the *Annals* of the Convent in Towanda record that the Sisters' feet were nearly frozen on the way, with no relief in sight when they reached the church but a stove near the altar rail where the priest would find it necessary sometimes, to thaw out the frozen purificator. There was compensation, however, for these physical trials in the loyal correspondence of the good people of Barclay and their children.

St. Agnes' Academy was continued until it merged into St. Agnes' High School when the new school building to serve as Parish and High School was opened in 1896. This High School was rated and registered by the State Board of Education as a first-class High School, May, 1916.

The Catholic Directory of 1896 gives notice of the Sisters of Mercy as follows:

Convent of Mercy, Wilkes Barre. Founded September 8, 1875.
The Sisters conduct establishments in the diocese of Scranton.

Professed Sisters	43
Novices	8
Postulants	2
Academy.	1
Parochial Schools	8
Pupils	2020

Three years later, 1899, the two distinct Mother Houses of the Sisters of Mercy in the Diocese of Scranton became united. This movement was deemed expedient on the part of Rt. Rev. M. J. Hoban, Bishop of Scranton, who, at a joint assembly of both Communities, April 3rd and 4th, pointed out the advantages to be derived by a union. However, the decision for or against the union was left in the hands of the Sisters. The wish of ecclesiastical authority was the wish of the Sisters and the union took place. At this time there were in the Wilkes-Barre Community 65 members, in the Hazleton Community, 33.

On May 18, 1899, the election of Mother Superior to govern the combined Community took place in St. Mary's Convent, Wilkes Barre, which became the Mother House of the Sisters of Mercy in the Diocese of Scranton. Mother M. Francesca Cramer was elected Superior, Mother Teresa Cantillon, Mother-Assistant, Sister M. de Ricci, Bursar, and Mother Agnes McGurn, Mistress of Novices. The Superior and Bursar were members of the Wilkes Barre Community, while the Mother-Assistant and Mistress of Novices belonged to the Hazleton Community.

PLYMOUTH

St. Vincent's Parish School and Convent in Plymouth were opened from Wilkes Barre in 1883, Sister Mary Clement Confer, Superior. The number of pupils given in the Catholic Directory is three hundred. The number of pupils in attendance in 1921 is four hundred and eight. Eleven Sisters in charge. This school has a four years' High School course.

PLAINS

The Sacred Heart Parish School and Convent, Plains, was opened in the fall of 1884 by the Sisters of Mercy from Wilkes-Barre, Sister Mary Pancratius Breen, Superior. The Catholic Directory gives the number of pupils as 330. This school was rated a first-class High School in 1916, but owing to caves in the mines the building was condemned as unsafe, and the school accordingly closed. The Sisters, however, still conduct a select school in the Convent in Plains.

NANTICOKE

St. Francis' Parish School, the third foundation from Wilkes-Barre, was opened in Nanticoke, September 4, 1889. Five Sisters were sent, Sister Mary Evangelist Harter, in charge. The number of pupils listed in the Catholic Directory is 186.

PLYMOUTH-SLOVAK

In 1903 the Sisters opened a school in St. Stephen's Slovak Parish, Plymouth, at the request of Father Dianiski and with the Bishop's approval. The eight grammar grades were taught in this school where the Sisters continued for about ten years, when the Sisters of SS. Cyril and Methodius, trained especially for Slovak schools, took charge. The Sisters were much loved by

the people and children, and the memory of Sister Mary Joseph, one of the teachers who died since, still lives in the hearts of the people.

NEW PHILADELPHIA

In 1904 the Sisters from Wilkes-Barre opened the new Parish School of the Holy Family in New Philadelphia in the Archdiocese of Philadelphia. Five Sisters, Sister M. Evangelist Harter, Superior, opened this new foundation. The pupils enrolled are 225 in the eight grammar grades.

From 1906 to 1909 two Sisters from St. Mary's, Wilkes-Barre, had charge of the Polish School, St. Mary's Park Avenue. They walked to and from the school every day from the Convent, St. Mary's. The school then had an attendance of three hundred. The number now is six hundred, taught by eleven Bernardine Sisters.

GEORGETOWN

In 1909, the Sisters opened the Parish School of St. Joseph's, Georgetown, six Sisters in charge, Sister M. Teresa Walsh, Superior. The attendance at this school at the opening was about two hundred. The eight grammar grades are taught.

LEBANON

In 1910, the Sisters were called to take charge of the school of the Slovak Parish of St. Cyril and St. Methodius, Lebanon, in the Diocese of Harrisburg. Five Sisters, Sister M. Dionysius Campbell, Superior, formed the Community. The pupils in attendance are one hundred and seventy-five.

MALTBY

Holy Trinity School, the Slovak parish of Maltby was opened by the Sisters in 1911. Three teaching Sisters have charge of the eight grades in English. One teacher, a man, has charge of the Slovak. This school is held in the basement of the church.

DIOCESE OF SIOUX CITY, IOWA

In 1914, at the request of Bishop Garrigan of Sioux City, Iowa, the Sisters of Mercy from Wilkes Barre, Sister M. Cecelia Houston in charge, made a new foundation in Early, Sac County, Iowa. They opened there the Parish School of the Sacred Heart. By reason of the distance in the wide-extending farming districts, some of the pupils were given board and lodging in the Convent during the school week. The pupils from the beginning numbered about 90. The High School courses were added in 1915, and each year some of the Sisters' pupils have been admitted to different Western colleges.

A second school was opened in the same diocese by the Sisters from Wilkes Barre in 1915 at Larchwood, Iowa, Sister M. Xavier Usher, Superior. This community now numbers nine Sisters. A four-years' High School course, accredited by the State has been added. During the winter months, there are from thirty to forty boarders. The number of pupils enrolled is one hundred and twenty.

Two additional schools were opened in the same diocese—at Manilla, 1917, Sister M. Xavier Usher in charge; and Rockwell City, 1919, with Sister M. Angeline Gough, Superior. In Manilla, the parish, Sacred Heart, is made up of only forty families. Sixty pupils in the school. The pupils of the eighth grade take examination for the town High School, where their pro-

ficiency and conduct are remarked by those in charge. In Rockwell City the former County Court House has been acquired and remodeled for School and Convent, giving the Sisters the advantage of comfort and convenience, and making the combined School and Convent one of the most beautiful in the diocese.

The generosity of the people of all these Western foundations is spoken of and recorded by the Sisters with gratitude.

Meantime the school of St. George, Maronite Parish, Wilkes-Barre, was given into the charge of the Sisters of Mercy in 1916. The Sisters teaching here live at St. Mary's. Fifty pupils attend this school where the little foreigners are taught Christian charity and kindness as well as the English branches. Evidence of this was shown by the children and people at the death of Sister Mary Margaret who had taught in this school for four years.

HONESDALE

In September, 1917, the Sisters from Wilkes-Barre opened the Parish School of St. Mary's, Honesdale, Sister M. Dionysius Campbell, Superior. One hundred and two pupils enrolled under four Sister teachers.

The Victory House adjoining St. Mary's Convent was opened in July, 1909. The purpose of this was to give a home to self-supporting girls and women. This institution opened with four girls; before the end of the year the number had grown to thirty—all the house could accommodate. After the fire at St. Mary's, March, 1920, the Sisters needed this building for their own shelter and the Victory House¹ was closed.

Mercy Hospital, Wilkes Barre, was opened March 7,

¹ The Victory House was reopened in October, 1924, to serve its original purpose.

1898. Sister M. Alberta Breen was first Superior. The day of incorporation was February 7, 1899. The Board of Incorporators were: Honorable John T. Lenahan, James A. Keating, Charles Stegmaier, Reverend Richard A. McAndrews, John M. Ward, Honorable Thomas Maloney, Sister Mary Francesco (Kramer), Sister Mary Evangelist (Harter), Dr. F. P. Lenahan.

A Nurses' Training School was opened from the beginning which has since graduated two hundred and sixty-three nurses, of whom eighteen are Sisters of Mercy from Wilkes-Barre; seven Sisters from other communities.

The hospital staff includes also two Sisters, graduate pharmacists, one qualified assistant and one laboratory technician. The total number of patients up to May, 1921, is 131,505; of these 13,514 are dispensary patients. Free and part-free patients number 23,046. In 1907 an addition was built to the hospital which doubled its original room capacity. In May, 1917, a Dental Dispensary was opened at the hospital under the direction of A. E. Bull, Chief of the Dental Staff, the work being done by members of the local Dental Society. Children up to the age of fourteen unable to pay are treated free of charge.

BLOOMSBURG

In 1906 the Sisters were requested to take charge of the Joseph Ratti Hospital¹ in Bloomsburg, Columbia County, Sister M. Stanislaus Denny, Superior. The Sisters were a great curiosity to the people of this non-Catholic section. The attitude of the "natives" was anything but encouraging. Many refused to be admitted to the hospital unless they were assured that "those

¹ Named after the founder, Joseph Ratti, a relative of Pope Benedict XV.

women", as they termed the nuns, would have nothing to do with them. This prejudice was soon overcome when the kindness and charity of the Sisters became known. Other circumstances, however, made it necessary to withdraw the Sisters in 1915. While the Sisters remained in Bloomsburg they instructed the children and prepared them for the Sacraments at Bloomsburg and Berwick.

SCRANTON

The Mercy Hospital in Scranton, formerly known as the Dr. Reed Burns Hospital, was acquired by the Sisters of Mercy in 1917, Sister Mary Ricarda Cavan, Superior. The hospital was incorporated June 6th of the same year. The first incorporators are M. J. Hoban (The Right Reverend Bishop), E. J. Lynott, C. G. Boland, George W. Clarke, Timothy Burke, Robert C. Wills, and P. J. Ruane. Sister Mary Ricarda¹ was made Superintendent and Treasurer. Since the Hospital has been opened, 4,700 patients of all creeds and classes have been treated; over 400 of these were free patients. A Training School for Nurses has been opened and its course registered for the State of Pennsylvania. For the present, the pupil nurses are required to spend three months at the Mercy Hospital, Wilkes Barre, for ward duty.

Influenza Epidemic, October, 1918

During the epidemic of influenza which ravaged the state and the entire country in the fall of 1918, Mercy Hospital, its Medical Staff, its Sisters and Nurses contributed their part to the control of the disease and won the admiration of all classes in the city. The efficiency of the work done, moreover, earned the approbation of

¹ Present (1924) Mother Superior of the Wilkes Barre Community.

officials in the City and the State. Dr. Charles H. Miner of Wilkes Barre, the County Medical Director of Luzerne County, thus acknowledges the services of the Sisters of Mercy:

“It gives me great pleasure to testify the wonderful services rendered by the Sisters of Mercy during the Influenza Epidemic in the year 1918, in the Hazleton and Wanamie Emergency Hospitals, also district nursing, and especially in Wanamie where the emergency was very great; sacrificing their physical health, they helped to save the lives of patients who were so terribly ill, as well as nurse those who were dying in those crowded institutions.”

(Signed) CHARLES H. MINER,
County Medical Director.

The records of Mercy Hospital show the total number of cases, including pneumonia, two hundred and sixty-four. There were one hundred and thirty-one cases of pneumonia and the number of deaths from the epidemic in the hospital was eighty-seven. The Sisters from St. Mary's Parish and High School and other schools in the Valley, after the schools were closed in October, were assigned to regular duty in emergency hospitals and the caring of the sick in their homes. both in the city and the surrounding towns, where conditions as experienced and described are appalling. Two Sisters, one a trained nurse from Mercy Hospital, were sent by request of the State authorities at Harrisburg to care for the insane and their attendants and nurses who had been stricken with the disease, at Schuylkill Haven. Two nurses from Mercy Hospital died during the epidemic, victims of charity. Sister Mary Patricia McLaughlin died at St. Mary's Convent, November 7,

1918, having contracted the disease while district nursing. She was professed on her death bed.

At Mercy Hospital in Scranton the heroic work of the staff, the Sisters and Nurses, during the epidemic, has been publicly acknowledged by the officials of the city, the Rt. Rev. Bishop, and the Priests.

Visiting Prisons

It is a point in the life of a Sister of Mercy, directed by Mother McAuley, the Holy Foundress, to visit the poor in their homes, and the still poorer (spiritually) in prisons. The Sisters in the diocese of Scranton have followed this direction and have proved by experience, what good can be accomplished, bringing consolation and courage into the life of the unfortunate, and sometimes the disheartened. The evidence of gratitude on the part of men in prisons, is itself, to the Sisters, a consolation and the assurance that good is accomplished in the name of the Master whom they serve.

In 1914, 99.4 acres of land were acquired for a new Mother House and Novitiate of the Sisters of Mercy at Dallas, Pennsylvania. The leading men and Catholics of Wilkes-Barre and throughout the diocese have co-operated generously to realize this new undertaking. However, the abnormal conditions of war-times made the financial resources of the community a problem. Consequently, operations on the new building were deferred until 1920, when plans were drawn up, and work about to begin when the Mother House, St. Mary's Wilkes-Barre, was destroyed by fire. The loss in figures of dollars was 200,000, which was partly covered by insurance. To the community, the death of Mother Mary Teresa Walsh, who was fatally burned in the fire, was a loss irreparable.

The generosity of the people was not limited in their

efforts to aid the Sisters who saved nothing but what they wore. The Sisters of Christian Charity, represented by their Superior, Mother Reinharda, opened their doors to the Sisters of Mercy. The novices and postulants were given a room in the Mallinckrodt Convent for a novitiate. Here the Sisters of Charity provided, not only a home, but food and clothing for seven weeks and would accept of no material reward. The living charity here exemplified is a reflection of the Charity of Christ for Whom they have given up their lives in holy service.

The ceremony of religious reception arranged for St. Mary's, April 5, took place in the chapel of the Mallinckrodt Convent, April 5, 3:30 P. M. The ceremony was performed by Rev. J. J. Curran, assisted by Rev. Charles J. Goeckel and Rev. William A. Healey.

The Sisters who were received and who have persevered are: Sister Mary Consuela Mallon, Sister Margaret Mary Ryan, Sister Mary Daniel Gildea, Sister Mary Josephine Goodwin, and Sister Mary Ancilla Menaghin.

Meantime some of the Sisters were accommodated in the Victory House, a Home for self-supporting young ladies, which had been vacated at the time of the fire; others made their home in the "Conyngham Mansion" on the corner of River and South Streets. The use of this building, which was vacant at the time of the fire, was given to the Sisters by Messrs. John and William Conyngham. The Sisters remained here until July 1, 1921, when St. Mary's was ready for occupancy.

Ground for the new building in Villa St. Teresa, Dallas, was broken on June 3, 1921, the Feast of the Sacred Heart, by the Rt. Rev. Bishop Hoban, Reverend Mother Mercedes, present (1921), Mother Superior of the Sisters of Mercy in Scranton diocese, and a representative dele-

gation of Catholics from Wilkes Barre and the Valley witnessed the ceremony.

Meantime the Departments of Art and of Music have reached a high degree of efficiency during the past few years. The public music recitals and exhibitions in Art attest this efficiency.

College Courses are given at St. Mary's High School and also on Saturday by Sisters holding A. B. Degrees. These courses are accredited by Colleges and Universities.

State Normal School Courses are given at St. Mary's High School since September, 1921, with the approbation of Dr. Finnegan, State Superintendent of Public Instruction.

During the forty-seven years (1874-1921) that the Sisters of Mercy have been in the Diocese of Scranton, they have directed their energies chiefly along the educational line. This phase of work peculiar to the Institute received a new impetus in 1911, when the Catholic University established a branch for the education of religious women. Since that time the Community has been represented, not only at the Catholic University, but also at other leading Universities and Colleges throughout the country.

The Sisters in the hospitals, while devoting their lives to the care of the sick, have not lost sight of the fact that the advancement in scientific equipment calls for a parallel advancement in the mental equipment of the registered nurse.

In all fields of endeavor the Sisters have realized that the sustaining power comes from above, that spiritual vigor is needed to accomplish God's work.

STATUS OF THE SISTERS OF MERCY IN THE DIOCESE OF SCRANTON, 1921

Wilkes Barre

<i>Institutions</i>	<i>Teachers</i>	<i>Pupils</i>
St. Mary's Convent, Mother House Novitiate, Training School, Summer School, 161 S. Washington Street,		
St. Mary's School (Elementary, High School, affiliated with Catholic University and State Department of Education, Commercial High School). Elementary, Grades, 8	Rel., 20	1067
St. Joseph's School, 783 Northampton Street. Elementary, Grades, 8	Rel., 5	185

Hazleton

St. Gabriel's School (Elementary and High School, affiliated with Catholic University and State Department of Education, Commercial High School, Wyoming Street). Elementary, Grades, 8	Rel., 14	639
---	----------	-----

Freeland

St. Ann's School (Elementary, High School, affiliated with State Department of Education, Commercial High School). Grades, 8	Rel., 12	330
--	----------	-----

Honesdale

St. Mary's School (German), Elementary, High School, 508 Church Street. Grades, 8	Rel., 5	102
---	---------	-----

Nanticoke

St. Francis' School, Elementary, East Green Street. Grades, 8	Rel., 6	192
---	---------	-----

Plymouth

St. Vincent's School, Elementary, High School, 101 Church Street. Grades 8 . . .	Rel., 9	408
--	---------	-----

Towanda

St. Agnes' School (Elementary, High School, affiliated with Catholic University and State Department of Education). Elementary, Grades 8	Rel., 10	254
--	----------	-----

Plains

Sacred Heart School (Private), Elementary, Grades 8	Rel., 3	Est., 75
---	---------	----------

Maltby

Holy Trinity (Slovak), Elementary. Grades 8.	Rel., 3	
	Lay, 1	210

*New Philadelphia*¹

Holy Family School, Silver Creek P. O. Elementary, Grades 8	Rel., 5	125
--	---------	-----

*Lebanon*³

Sts. Cyrillus and Methodius	Rel., 5	175
---------------------------------------	---------	-----

*Early, Iowa*³

Sacred Heart School (Elementary, High School, affiliated with State Department of Education). Elementary, Grades 8	Rel., 6	94
--	---------	----

*Larchwood, Iowa*³

St. Mary's School (Elementary and High School, affiliated with State Department of Education). Elementary, Grades 8	Rel. 7	120
---	--------	-----

*Manilla, Iowa*³

Sacred Heart School, Elementary, Grades 8. .	Rel., 4	81
--	---------	----

*Rockwell City, Iowa*³

St. Francis of Assissi's School, Elementary, Grades 8	Rel., 4	75
--	---------	----

Number of Sisters in Community	221
Number of Parochial Schools ^{4, 5}	16
Number of High Schools	7
Number of Commercial High Schools	3
Number of Sister-Teachers	118
Number of pupils	3,232
Number of Hospitals	2

¹ Archdiocese of Philadelphia, Pennsylvania.

² Diocese of Harrisburg, Pennsylvania.

³ Diocese of Sioux City, Iowa.

⁴ Having been invited, five Sisters of Mercy with Sister Mary Loretto McGill, Superior, opened a Convent and School in Great Neck, Long Island, N. Y., August 30, 1923. The Convent was blessed by Rev. P. J. Rogers, Pastor of St. Aloysius' Church. On September 2, 1923, the school was blessed by Rt. Rev. Thomas E. Malloy, Bishop of the Diocese of Brooklyn. Two extra teachers arrived September 8. School opened September 10, with 315 pupils enrolled. On September 22, another teacher was added to the teaching staff.

⁵ In September, 1924, five Sisters, with Sister M. Ligouri Feldman, Superior, went to Islip, Long Island, N. Y., to open a Convent and School. The School was blessed October 4, and placed under the patronage of St. John. 105 children were enrolled.

⁶ On August 15, 1924, the Mother House of the Sisters of Mercy in

DIOCESE OF BUFFALO, 1851-1921

The work of the Sisters of Mercy in the Diocese of Buffalo¹ dates from June 9, 1857, when, at the request of Right Reverend John Timon, Bishop of the Diocese, six sisters of Mercy from their Mother House in Providence, R. I., opened a Convent and School in Rochester, then in the Diocese of Buffalo.

In September of the same year the Sisters opened their first parochial school in the basement of St. Mary's Church, South Street. Later, probably in the same year, a Home for Girls out of employment was established.

The first candidate to enter the Convent in Rochester was Catharine Mary McEvoy, June 9, 1857, the day on which the Sisters arrived from Providence. She was received September 8, 1857, and was given the name, Sister Mary Clare of the Seven Dolors. She was professed October 2, 1859.

On September 1, 1857, three Sisters from Rochester,

the Diocese of Scranton was transferred from St. Mary's Convent to the new College Building, Villa St. Teresa, Dallas, Pa. College Misericordia was blessed on September 14, by Rt. Rev. M. J. Hoban, Bishop of Scranton. James J. Walsh, M.D., Ph.D., Sc.D., a pupil of "old St. Mary's," was the principal speaker. Mayor Hart of Wilkes Barre, a classmate of Dr. Walsh at the "old school," also addressed the people. College opened with a solemn High Mass on September 24, 1924. The Mass was celebrated by Rev. T. Carmody, Chaplain. Fifty students registered at the opening.

¹ The Diocese of Buffalo was erected April 23, 1847, from the Diocese of New York, and the See located at Buffalo, the territory comprising nearly one-third of the State of New York.

The Very Reverend John Timon, a Visitor General of the Congregation of the Mission (Vincentians) was consecrated first Bishop of Buffalo in the Cathedral in New York, October 17, 1847, by Bishop of New York.

² Diocese of Rochester was established by separation from the See of Buffalo, January 23, 1868. Reverend Bernard J. McQuaid became its first Bishop. He was consecrated in St. Patrick's Cathedral, New York City, July 12, 1868.

having been invited, opened a Convent in the parish of St. Bridget, Buffalo, and took charge of the parish school. This school, a small brick structure had been erected in 1854 by Reverend Charles Mullen, the first permanent pastor of St. Bridget's. A community of the Sisters of St. Bridget from Ireland had been invited to take charge of the school. A few years after its opening their convent was destroyed by fire; the Sisters then withdrew from Buffalo and opened a convent in Titusville,¹ Pennsylvania.

In a short time after the founding of the Buffalo house, the Mother House in Rochester, because of a dearth of Sisters, was unable to supply Sisters for the Community in Buffalo; as a consequence, Bishop Timon, accompanied by Father Martin O'Connor, went to Pittsburgh for the purpose of securing a Sister to assume charge of the Buffalo Community. Sister Mary Philomena Devlin was appointed for one year and took charge January 23, 1860. These arrangements did not prove satisfactory, however, and Mother Philomena returned to Pittsburgh at the end of the year, and was unwilling to return, unless a Community from Pittsburgh accompanied her to help carry on the work. To facilitate matters, this plan was thought expedient; accordingly on August 22, 1861, Mother Philomena returned to Buffalo accompanied by Sister M. Baptist Hearne, Sister M. Agatha Rankin, and Sister M. Columba Keane. Gradually the Sisters from Rochester withdrew from the Buffalo Community.²

¹ Soon after their coming to Titusville their Convent was destroyed by fire. The Community disbanded, the older members returned to their Mother House in Ireland, while the younger members gained admission to other communities in the United States.

² The first Sisters to withdraw were Sister M. Austin Carroll, author of the *Leaves from the Annals of the Sisters of Mercy*, and Sister M. Stanislaus McGarr, who became the first Superior of the Convent of Mercy, Batavia, July 6, 1864.

Later, Sister M. Elizabeth Strange,¹ who belonged to the first colony that came to the United States and settled in Pittsburg, 1843, offered her services to the Buffalo Community. She remained two years then returned to Pittsburgh. Sister Regina Devlin, sister of Mother Philomena, and a member of the Chicago Community, in order to help her sister in the work of construction, at her own request, was transferred to the Buffalo Community. There were now two distinct Mother Houses of the Sisters of Mercy in the Diocese of Buffalo.

The Catholic Directory of 1861 mentions the work of the Sisters of Mercy in the Diocese of Buffalo as follows:

Rochester

Academy of the Immaculate Conception of Our Lady of Mercy. Attached to this Convent is the House of Mercy, where young girls of good character, out of situations, receive instructions.

Buffalo

St. Joseph's Academy of Our Lady of Mercy, 250 pupils.

Free Schools

St. Bridget's, Buffalo, 200 pupils.

Rochester

St. Mary's, Female, 200 pupils.

Five years later, 1866, we find on record, 800 pupils in St. Bridget's School, Buffalo.

The Sisters were poor, but their poverty was the consequence of war and its abnormal conditions, and not the fault of the good pastor who brought them to Buffalo, nor of the poor people who suffered a like poverty. A survivor of the early life in Buffalo writes: "Although the dainty fare of [their own] home sometimes tempted

¹ A member of the first band of Sisters of Mercy that left Ireland under Mother Ward, who established the first Convent of Mercy in the United States in Pittsburg, Pennsylvania.

the appetite to long for something tasty, yet, when they spent a year without sugar in any of its uses, there was not a frown, for 'were they not to have a new carpet for the sanctuary at Easter.'"

In face of such poverty, candidates sought admission to their humble convent home. They were strong in the love of God and of the religious life. The first candidate to the Buffalo Community was Theresa Agnes Brown, of West Virginia, who received the white veil May 11, 1862, and the name, Sister Mary Joseph. This was, so far as we know, the first reception of the Sisters of Mercy in the city of Buffalo. An incident is told, now with amusing interest, that because of some oversight of the good Bishop, the reception which was scheduled for 9 A. M. did not take place until an hour or two later. During the time of waiting "the novice-elect sat in dignity, almost afraid to stir, lest her white dress and veil should be soiled or crumpled, so little room there was to spare in the tiny chapel." Sister Mary Joseph was professed in St. Bridget's Church, May 22, 1864.

Meantime, September, 1862, a Convent and School were opened in Batavia, N. Y., from the Rochester Mother House. Four Sisters comprised the Community; they were: Sister M. Stanislaus McGarr, Sister M. de Sales Dalton, Sister M. Raymond Quinn, and Sister M. Teresa Tyrrell. The Sisters made their home temporarily in the rectory, the pastor having taken residence in a hotel until more suitable arrangements were made.

At the time of the division of the Diocese, and the erection of the Diocese of Rochester in 1868, the status of the Sisters of Mercy in the Diocese of Buffalo, as found in the Catholic Directory, 1868, is:

Academy of the Immaculate Conception of Our Lady of Mercy. At-

tached to the Convent is a House of Mercy, where young girls of good character, out of situations, receive instruction and are provided with suitable situations. The Sisters visit the sick and the dying in their homes and in the hospital, also the prison and the poor-house where they instruct and console the inmates.

St. Joseph's Academy of Our Lady of Mercy, Buffalo. Pupils, 150.

St. Joseph's Academy of Our Lady of Mercy, Batavia.

St. Mary's Academy, Corning.

Parochial Schools

St. Bridget's. Pupils, 800.

Batavia

St. Joseph's. Pupils, 400.

Rochester

St. Mary's Female School. Pupils, 200.

St. Mary's Parochial School.

A new school building containing twelve class rooms was erected about the year 1870. School opened in September, 1871, twelve hundred children sought admission. This number could not be accommodated because of inadequate seating capacity. In 1882, when the Sisters took charge of a school in the parish of St. Stephen, the crowded condition in St. Bridget's, was relieved.

In 1874 the first foundation from the Mother House in Buffalo, St. Bridget's, was made in the Diocese of Scranton, St. Gabriel's Parish, Hazleton,¹ Pennsylvania, at the request of Right Reverend William O'Hara, Bishop of Scranton.

The Catholic Directory of 1873 mentions new foundations from Our Lady of Mercy Convent, Batavia. They are found in the following, taken from the Directory (1873):

¹ September 11, 1864, Sister Mary Agnes McGurn was professed in St. Bridget's Church. Sister Mary Agnes was a member of the first community sent to Hazleton, Pennsylvania, 1875. Sister M. Teresa Cantillon, first Superior of the Hazleton Community was professed in Buffalo, March 31, 1867.

St. Joseph's Academy of our Lady of Mercy, Batavia. This Community embraces the religious in Corning (Academy), Owego (Academy), Albion (Academy), and Hornellsville (Academy).

Batavia Orphan Asylum.

In the Directory of 1875 there is mention of a Select and Parish School in Wellsville with 202 pupils on record. In 1886, we find that St. Bridget's Schools had 894 pupils recorded; St. Stephen's Schools, 276; the Parish School in Albion, 125; the School in Corning, 392; in Owego, 249; and in Wellsville, 204.

In September, 1882, the Sisters were invited to open a school in the parish of St. Stephen. Two rooms in the priest's house were used as class rooms. In a short time these rooms proved inadequate for the number who sought admission. Accordingly, a public hall known as the "Wigwam" was secured and four extra teachers added to the teaching staff. The Sisters went back and forth daily from the Mother House until September 2, 1892, when they moved into their new home which was prepared for them.

The Catholic Directory of 1888 gives notice of the work of the Sisters as follows :

Select School at Batavia, Corning, Hornellsville, Owego, Wellsville.

Buffalo—St. Bridget's Parochial School.

St. Stephen's Parochial School.

Outside of Buffalo—Parochial Schools

Albion, Bavavia, Corning, Hornellsville, Lockport—St. John's Boys' School, Owego, Wellsville, and Leroy.

A school in Rexville is mentioned in the Directory of 1890, one in Niagara Falls, Directory 1891, notices of a Parochial School in Jamestown, another in Olean appear in Directory 1895.

Mercy Hospital, Buffalo, was opened September 24, 1904. The building is small; however, from its opening to the present time, eight thousand patients have been treated. A Nurses' Training School also has been established.

In July, 1907, the Sisters of Mercy in the city of Buffalo, and the Batavia Community which had been a distinct Mother House, became united. At the election held immediately after the union, Sister M. Dolores Clancy of the Batavia Sisters of Mercy was elected Superior. As a result of this amalgamation the Mother House in Buffalo was not sufficiently large to accommodate the increase of members in the Novitiate. Accordingly, a new building at 1475 Abbott Road, opposite Cazenovia Park, was begun in 1909 and completed in 1912. This is at present (1921) the Mother House and Novitiate of the Sisters of Mercy in the Diocese of Buffalo. The Academy located here is affiliated with the University of New York, and gives a complete course in primary and academic subjects, also in music and art.

From the Mother House the Sisters attend Holy Family School, South Buffalo, and St. Monica's School.

In 1917 the Sisters opened a Hospital in Batavia, N. Y.

The hospital was the gift of Miss Rose Jerome through her sister, Sister M. Stanislaus Jerome. In deference to the donor the hospital was called St. Jerome's Hospital. It has a capacity of twenty-five beds. From its opening in 1920, the Hospital has cared for one thousand two hundred and fifty patients.

During the epidemic of influenza (1918) the hospitals were taxed to capacity. Sister M. Macrina, a nurse at St. Jerome's Hospital, after spending herself in constant attendance on the sick, took the disease which proved fatal.

The Sisters have charge of three Homes for Working Girls: St. Charles' Home, Niagara Street, Buffalo; Casa Misericordia, Buffalo, opened in 1918; and Casa Maria, Niagara Falls.

The Sisters of Mercy have been in Buffalo sixty-four years (1857-1921). During that time they have devoted

themselves to the education of youth, the care of the sick in hospitals, and the visitation of the sick poor in their homes. The visitation of prisons and jails for the purpose of instructing the inmates has never been neglected. In their work of service in the Diocese of Buffalo they have known hardships, hunger and cold, but they also have known the love of their Divine Leader, and having known this love, naught else counted except to help Him in His Mission of Mercy.

STATUS OF THE SISTERS OF MERCY IN THE DIOCESE OF BUFFALO, 1921

Buffalo

<i>Institutions</i>	<i>Teachers</i>	<i>Pupils</i>
Mount Mercy, Religious Novitiate, Normal Training School, Summer School, 1475 Abbott Road, Buffalo, N. Y., Mount Mercy Academy		261
All Saints' School (Elementary), Esser and Henrietta Avenues, Grades 8	Rel., 4 Lay, 1	249
All Souls' School (Elementary), Germania Street, Grades 4	Rel., 2	91
St. Bridget's School (Elementary), Grades 8	Rel., 14 Lay, 1	650
St. Columba's School (Elementary), 431 Eagle Street, Grades 8	Rel., 6	383
Holy Family School (Elementary), Tift Street, Grades 8	Rel., 10 Lay, 1	578
St. John the Evangelist School (Elementary), 2315 Seneca Street, Grades 8	Rel., 8 Lay, 1	401
St. Monica's School (Elementary), Orlando Street, Grades 8	Rel., 7 Lay, 1	415
St. Stephen's School (Elementary), 779 Elk Street, Grades 8	Rel., 6 Lay, 2	406
St. Teresa's School (Elementary), Seneca and Hayden Streets, Grades 9	Rel., 8 Lay, 2	415
St. Thomas Aquinas School (Elementary) . .	Rel., 2	108

<i>Albion</i>			
St. Joseph's School (Elementary), Grades 8 .	Rel., 5		131
<i>Batavia</i>			
St. Anthony's School (Elementary)	Rel., 4		191
<i>Jamestown</i>			
St. James' School (Elementary)	Rel., 5		311
<i>Kenmore</i>			
St. Paul's School (Elementary), Grades 8 . .	Rel., 3		
	Lay, 1		78
<i>Leroy</i>			
St. Peter's School (Elementary), Grades 8 . .	Rel., 5		174
<i>Niagara Falls</i>			
St. Mary's of the Cataract School (Elementary), 259 Fourth Street, Grades 9	Rel., 9		432
Our Lady of the Rosary School (Elementary), Niagara and 22nd Streets, Grades 9	Rel., 5		272
<i>Olean</i>			
St. Mary of the Angels' School (Elementary), Grades 9)	Rel., 8		377
Number of Sisters in Community		251	
Number of pupils		5920	
Number of Academies		1	
Number of Parochial Schools		19	
Number of Sister-Teachers		2	
Number of Hospitals		2	
Number of Homes for Working Girls		3	

DIOCESE OF ROCHESTER, 1868-1921

The early beginnings of the work of the Sisters of Mercy in Rochester will be found in Diocese of Buffalo.

The first to be professed in the Diocese of Rochester was Sister Mary Xavier Jones, who made her vows January 23, 1873, Rt. Rev. Bernard McQuaid officiating.

The Catholic Directory of 1888 gives notice of the work of the Sisters of Mercy in the Diocese of Rochester thus:

Rochester: Academy of Sisters of Mercy.

St. Mary's Parochial School.

Auburn: Holy Family Parochial School.

In 1893 we find St. Mary's Industrial School, Rochester, listed.

During the nineties, a Sanitarium in Hornell was purchased by Father Early for the city and to be used as a general hospital with the understanding, however, that the Sisters of Mercy were to have charge. The city accepted these terms and Sister Mary de Sales Dalton was appointed in charge of the institution. Later, a Training School was established.

In 1897, January 22, the Diocese of Buffalo was again divided and four counties added to the Diocese of Rochester. The Sisters of Mercy in the Diocese of Buffalo had schools in Owego, Elmira, Corning, Hornell, also a hospital in Hornell. The Sisters located in these places were united, by their own request, to the Rochester Community July 26, 1901. Mother M. Teresa Gavigan who had been Superior of the Rochester Community before the union was elected Superior.

The Sisters met with a severe financial loss January 2, 1916, when the Mother House was destroyed by fire. Their Summer Home, 90 St. John's Park, then became the headquarters of the Community. Plans are projected for a new Mother House on Blossom Road, outside the city limits.

During the epidemic of influenza the Sisters volunteered their services in whatever capacity the city authorities needed them. Day and night they nursed in the hospitals and in the homes of the stricken ones, but not one Sister contracted the disease.

The Sisters of Mercy have been in the City of Rochester sixty-four years (1857-1921). During that time they have labored to keep their schools equal to the best. It is true they have had reverses, but these only strengthened their faith in the Master for whom they labored.

STATUS OF THE SISTERS OF MERCY IN THE DIOCESE OF ROCHESTER,
1921

<i>Institutions</i>	<i>Teachers</i>	<i>Pupils</i>
Convent of Mercy, Religious Novitiate, Normal Training School, Charlotte, N. Y.		
St. Andrew's School, Elementary, Polland Avenue, Grades 8	Rel., 7	419
Holy Cross, Elementary, Lake Avenue, Grades 8	Rel., Eft. 6	253
St. John the Evangelist School, Elementary, Humboldt Street, Grades 8	Rel., 4	179
Our Lady of Mt. Carmel School, Elementary, Ontario Street	Rel., 9	554
St. Mary's School, Elementary, South Street, near Court, Grades 8	Rel., 11 Lay, 1	510
<i>Auburn</i>		
Holy Family School, Elementary, Grades 8. .	Rel., 9	412
<i>Clyde</i>		
St. John's School, Elementary, Grades 8 . .	Rel., 6	307
<i>Corning</i>		
St. Mary's School, Elementary, Grades 8 . .	Rel., 12	515
St. Vincent's School, Elementary, Grades 8 .	Rel., 4	163
<i>Elmira</i>		
St. Cecelia's School, Elementary, Grades 8. .	Rel., 6	226
St. Patrick's School, Elementary, Grades 8. .	Rel., 8	350
<i>Hornell</i>		
St. Ann's School, Elementary, Grades 8. . .	Rel., 8 Lay, 4	571
St. James' Mercy Hospital.		
<i>Owego</i>		
St. Patrick's School, Elementary, Grades 8. .	Rel., 3	89
Number of Sisters in Community		114
Number of Sister-Teachers		98
Number of Parochial Schools		13
Number of children in care of the Sisters of Mercy. .		4548
Number of Hospitals.		1

DIocese OF HARRISBURG, 1869-1921

The first foundation of the Sisters of Mercy in the Diocese of Harrisburg¹ came from Chicago in 1869, and began their work in the City of Harrisburg.² So far as we know there is no mention of this foundation in the Catholic Directory until 1875. That Directory gives: Convent and Academy of the Sisters of Mercy, Harrisburg, Sister M. Clare, Superior, 14 Sisters; pupils, 42.

Convent of the Sisters of Mercy, Lock Haven, Sister M. Francis, Superior. Four Sisters.

The Directory for 1878 lists three Schools and two Academies under the care of Sisters of Mercy in the Diocese of Harrisburg: at the Pro-Cathedral, Harrisburg, Academy and School, Sisters of Mercy, Mother M. Clare, Superior, Sisters 7, pupils 205; Immaculate Conception, Lock Haven Sisters of Mercy, Academy and School, Sisters 6, pupils 175; Renova,³ St. Joseph's, Sisters 5, pupils 278.

In the following year, 1889, a school in Steelton is on record.

The Directory 1894 lists St. Joseph's Parish School, Danville.

The following is the status of the Sisters of Mercy in the Diocese of Harrisburg, 1921.⁴

¹ Established 1868. The first Bishop was Rt. Rev. J. F. Shanhan: D.D., consecrated July 12, 1868.

² *Records*, Convent of Mercy, Chicago, Ill., Records of the Sisters of Mercy of the Diocese of Harrisburg are not available.

³ When the Diocese of Altoona was established, 1901, Renova, Clinton County, became a part of the new diocese.

⁴ Taken from the *Catholic Directory*, 1821, and *Directory Catholic Colleges and Schools*, 1921. School of SS. Cyrillus and Methodius, Lebanon (Slovak) is in charge of Sisters of Mercy, Diocese of Scranton.

<i>Harrisburg</i>		
<i>Institutions</i>	<i>Teachers</i>	<i>Pupils</i>
St. Genevieve's Convent, Mother House, Religious Novitiate, Normal Training School.		
Catholic High School, Harrisburg, Pa. . . .	Rel., 4	72
St. Patrick's Cathedral School, Elementary, Grades 8	Rel., 4	142
St. Francis' School, Elementary, Grades 8. .	Rel., 5	221
St. Mary's School, Elementary, Grades 8 . .	Rel., 4	180
Sacred Heart School, Elementary, Grades 8 .	Rel., 3	115
<i>Gettysburg</i>		
St. Francis Xavier School, Elementary High School. Grades 10	Rel., 4	163
<i>Lancaster</i>		
St. Mary's of the Assumption, Elementary, High School, Grades 10	Rel., 8	232
<i>Littlestown</i>		
St. Aloysius' School, Elementary, Grades 8. .	Rel., 3	65
<i>Lykens</i>		
St. Mary's Help of Christians School, Elementary, High School, Grades 9	Rel., 6	162
<i>New Oxford</i>		
St. Mary's School, Elementary, Grades 8 . .	Rel., 3	119
<i>Shamokin</i>		
St. Joseph's School, Elementary, Parish High School, Grades 9	Rel., 11	376
<i>Williamstown</i>		
Sacred Heart School, Elementary and Parish High School, Grades 9	Rel., 7	176
<i>Institutional School</i>		
Sylvan Heights Home for Orphan Girls, Orphans' Home Elementary, Grades 8 . .	Rel., 4	100
Number of Sisters in Community.	Est., 125	
Number of Sister-Teachers	66	
Number of pupils including orphans in charge of Sisters of Mercy	2064	
Number of Parochial Schools	11	
Institutional Schools	1	

DIocese OF ERIE, 1870-1921

The Sisters of Mercy began their work in the Diocese of Erie,¹ September 24, 1870, when seven Sisters from Pittsburg, at the request of Right Reverend Bishop Mullen, came to Titusville to open schools and establish other activities peculiar to the Institute. The names of those who comprised the first foundation² follow: Mother Nolasco Kratzer, Superior, Sister M. Celestine Rafferty, Sister M. Austin Kratzer,² Sister M. John Evangelist Mulligan, Sister M. Clotida Garahan, Sister Catharine Murray, and Sister Anna Gillispie. The last two mentioned were postulants and at their reception were given the names, Sister Mary Catharine, and Sister Mary Benedict, respectively.

The parish school, St. Titus, opened immediately with four hundred pupils on roll.

In October, 1881, a school was opened in Crates, with 90 pupils on record. This school is not listed in Catholic Directory, 1921. The following year, September, 1882, a school, the Immaculate Conception, was established with 100 pupils registered.

In DuBois, 1889, St. Catharine's School was inaugurated with 100 pupils enrolled; three years later, 1892, two schools were opened: Saints Cosmas and Damian,

¹ The Diocese of Erie was established in 1853. Right Reverend Michael O'Connor, the first Bishop of Pittsburgh, became the first Bishop of Erie on the division of the Diocese of Pittsburgh. At the urgent request and petition of the priests and people Bishop O'Connor returned to Pittsburgh after governing the See of Erie seven months. He was succeeded in the Diocese of Erie by Reverend Josue Moody Young, a convert from Congregationalism. At his baptism he changed his surname Moody to Maria. He was ordained priest, April 1, 1838, and consecrated second Bishop of Erie in Cincinnati, by Archbishop Purcell, April 23, 1854.

² *Convent Records*, Titusville, Pa. *Memoirs of Pittsburgh Sisters of Mercy* mention Sister Isidore Fisher in this foundation.

at Punxsutawney, in January, having 170 pupils in attendance; St. Adrian,¹ at Adrian, Pa., with a record of 140 pupils.

The Catholic Directory (1896) gives notice of the Sisters as follows: Convent of Mercy, Titusville, Pa., Mother M. Basil, Superior. Established in 1870. The Sisters conduct establishments in the Diocese of Erie. Sisters, 55; Novices, 20; Postulants, 3; Parochial Schools, 9; Pupils, 1470.

In September, 1897, St. Patrick's School was established in Franklin with 150 pupils on register. Two years later, January, 1899, a school, St. Michael's, was opened with a record of 155 pupils.

In DuBois, 1910, the Sisters opened the DuBois Hospital. A Training School was also established. The House of Our Lady of Peace, a Home for Business Girls was inaugurated in 1918.

During this year, 1918, at the outbreak of the Spanish influenza, the Sisters offered their services to the public to nurse the stricken victims. The schools were closed and the Sisters cared for the sick in their own homes and in the hospital, which was overcrowded with those who were ill with the disease.

A complete record of the work done by the Sisters of Mercy in the Diocese of Erie from the beginning, 1870, to the present, 1921, is not now available; however, a survey of the status following shows the results actually secured. Out of nine parochial schools listed, six offer High School courses. The visitation of the sick in their

¹This school is at present (1921) listed in De Lancey, Pa. See *Directory of Catholic Schools and Colleges, 1921*, by National Catholic Welfare Council.

Catholic Directory, 1921, gives both De Lancey and Adrian. It is very probable that the town of Adrian has become incorporated with De Lancey.

homes, the work in the hospital, and other activities within the scope of the Institute have been carried on from the beginning with the same zeal that characterized their work in education.

STATUS OF THE SISTERS OF MERCY IN THE DIOCESE OF ERIE

Titusville

<i>Institutions</i>	<i>Teachers</i>	<i>Pupils</i>
St. Joseph's Convent, Mother House, Novitiate, Summer School, Academy for Young Ladies, 512 Main Street	Est., Rel., 4	90
St. Titus School, Elementary, Grades 8 . . .	Rel., 5	239
Parochial High School	Rel., 2	52

Erie

Holy Family School, Elementary, Grades 7. .	Rel., 4	176
---	---------	-----

Brookville

Immaculate Conception School, Elementary, Grades 8	Rel., 3	109
Parochial High School	Rel., 1	8

Le Lancy

St. Adrian's School, Elementary, Grades 8. .	Rel., 5	
	Lay, 1	330
Parochial High School	Rel., 1	15

DuBois

St. Catherine's School, Elementary, Grades 8.	Rel., 8	461
Parochial High School	Rel., 3	99

Franklin

St. Patrick's School, Elementary, Grades 8. .	Rel., 4	182
Parochial High School	Rel., 2	43

Greenville

St. Michael's School, Elementary, Grades 8 .	Rel., 5	292
Parochial High School		38

Punxsutawney

Saints Cosmas and Damian School, Elementary, Grades 8	Rel., 6	359
Parochial High School	Rel., 3	51

Titusville

St. Walburga's School, Elementary, Grades 6. Rel., 2 52
 The DuBois Hospital Training School for
 Nurses, South Main Street, DuBois, Pa. . Patients, 773; Pupils, 15
 House of Our Lady of Peace, Home for Busi-
 ness Girls, 244 East 10th Street.

Number of Sisters in Community	143
Number of Parochial Schools	9
Number of High Schools	6
Number of Academies	1
Number of Sister-Teachers	Est., 58
Number of Pupils	2596
Number of Hospitals	1
Number of Homes for Working Girls	1

SISTER MARY EULALIA HERRON

College Misericordia, Villa St. Teresa, Dallas, Pa.

INDEX

LIST OF ARTICLES

	PAGE		PAGE
Address of the Vice-President, Rev. Peter Guilday	I	Rosecrans, by Rev. Lawrence W. Mulhane	242-266
Brief account of the services during the Civil War of the Sisters of St. Joseph of Philadelphia, by S. S. J. ...	345	New Villa Maria in the Land of the Rose of America. (Miraflores, Peru, 1923.) ...	33-56
Catholic Missionary work among the Colored People of the United States, (1776- 1866) by Miriam T. Mur- phy. Prize Essay	101-136	Recent Condemnation of the Y. M. C. A., by Rev Thomas J. Burke	135-158
Catholic Missionary work among the Colored People of the United States, (1766- 1866) by Rev. Stephen L. Theobald	325-344	Report of the Board of Man- agers of the A. C. H. S. ...	12-19
Chronological list showing the dates of appointment of the Bishops of the United States, by the Right Rev. Owen B. Corrigan	295-324	Thomas Cooke Middleton, 1842-1923, by Rev. F. E. Tourscher	20-32
Historical Notes	178	Value of Historical Records, by Daniel J. Ryan	193-196
Holy Trinity Baptismal Re- cords, 1803-1804, ed. by Rev. F. E. Tourscher, O. S. A. ...	159	Work of the Sisters of Mercy, in the United States—by Sister Mary Eulalia Herron New England States ...	57-100
Model Country Parish and its Records, by Right Rev. Owen B. Corrigan	197-241	Philadelphia, Altoona, Brooklyn, Albany and Ogdensburg	267-293
Major General William Stark		Diocese of Scranton	
		Diocese of Sioux City, Ia.	357-384
		Diocese of Buffalo	386-394
		Diocese of Rochester	394-396
		Diocese of Harrisburg	397-398
		Diocese of Erie	399-402

GENERAL INDEX

	PAGE		PAGE
Adams, John, first negro to teach in District of Columbia	329	bishop of Portland, 57:	
America, Catholic historians of	178	brings Sisters of Mercy, to Portland, 58: letters to Mother Warde,	60, 64, 67
American Catholic Historical Society, Index to Records of	178	Baltimore, refugees from Santo Domingo arrive at, 327: free negro population of, 328: schools for higher training of negroes opened at	331
American history and geo- graphy. An international congress at Buenos Aires ..	183	Baltimore, Lord, Advice on baptism of negroes	104
Angier, Rev. Robert Antoni- nus, O. P., sketch of	200	Baltimore Council, 1866, re- garding negroes	342
Bacon, Right Rev. David M.,			

	PAGE		PAGE
Becraft, Maria, Colored woman opens school in Washington, and becomes Sister of Providence	331	Eccleston, Archbishop, not well disposed towards Oblate Sisters	330
Bell, George and two other negroes built the first colored school in the District of Columbia	328	England, Bishop, and Gregory XVI's Apostolic letter on the slave trade, 335-340: establishes colored schools in Charleston, S. C.	330
Berenice, Mother M., opens convent of the I. H. M. in Peru	34	Fenwick, Rev. Edward Dominic, afterward Bishop of Cincinnati, Bryantown	199
Benedict Maryland mission attended from Bryantown ...	224	Ferretti, Canon, pamphlet of, on parochial history	5
Burke, Dr. Thomas, Governor of North Carolina, was he a Catholic	191	Foundation of Sisters Servants of Immaculate Heart of Mary at Miraflores, Peru, 1923	35
Burke, Rev. Thomas J., writer of the "Recent Papal Condemnation of the Y.M.C.A.",	135	Fournier, Rev. Mother St. John, superior General of Sisters of St. Joseph	346
Bryantown, school at, 207: trustee book of	210-218	Franklin, Nicholas, helps to build negro school	328
Burke, Rev. Wm. J., G.S.P., arrives at New Villa Maria, in Peru	45	Furey, Francis T., compiles Index to Records of A. C. H. S.	14
Carroll, Archbishop, kept up custom of having evening prayers with his colored servants and other members of his household, 117: reports number of Catholics in U. S.	327	Gibbons, Cardinal, recommends Catholic war records	193
Catholic Historical Societies, publications of nine	191	Guilday, Rev. Peter, address of	I-II
Catholic Chaplains, United States, in World War	189	Guillaume, Rev. Hugh, writer of series of articles on how to compose parochial history	5
Civil War and Slavery	334	Historical Records, Bureau of, N. C. W. C. 193, 104	195
Clavier, Peter, Prize Essay, given by Archbishop Messmer	13	Holy Family, Sisters of, (Colored), founded, 1924	125
Continental Congress at Mass	184	Hunt, Gaillard, historical slips in his Notes on Religious Liberty	184
Cox, Rev. John C., how to write history of parish	4	Index to the Records of the A. C. H. S., vols. 1-31 referred to	13
Crane, Right Rev. Michael J., Reception by the A. C. H. S.	15	Indians, Sisters of Mercy among, the	72-76
Chronological summary of missionary work among Colored people	135	Irish Names and Surnames, by Father Patrick Woulfe ...	184
Curtin, Andrew G., Governor of Pa. Letter to Mother St. John appreciative of work of Sisters of St. Joseph in Civil War hospitals	350	James, Mother Mary, I. H. M., death of	42
David, Rev. John Baptist Maria, mentioned	198	Joubert de la Miraille, James Hector Nicholas, native of France, comes to Baltimore, becomes a Sulpician, and founds the first religious order of colored women in U. S.	327-328
Donelan, Rev. John P., letters of, 219-222: sketch of	222		
Dubourg, Guillaume Valentin, sketch of, note	129		

	PAGE
Kentucky, Cordial relations between masters and slaves in	341
Kerby, Rev. William J., Catholic University, visits New Villa Maria, Peru	45
Kohlmann, Rev. Anthony, S. J., his controversy on seal of Confessional	115
Laenen, Canon, articles in <i>La Vie Diocesaine</i> , in Flemish, on parochial history	4
Liberia, American Colonization Society responsible for foundation of Republic of, for freed colored people	118-119
Lisson, Archbishop of Lima, appeals for Sisters I. H. M. to open schools in Peru	34
Liverpool, Moses, slave who built first colored school in District of Columbia	328
Magri, Rev. Dr., Ms. on Church historical data	5
Manchester, N. H., Know Nothing mob drive Catholics from homes in, in 1854, 37: Sisters of Mercy come to	58
Maréchal, Archbishop reporting to Propaganda refers to morality of colored women, 330: helps French refugees to establish schools for colored youth of Baltimore	331
Mary Charles, Mother, Ursuline, teacher of colored children in Charleston, S. C.	330
McFarland, Right Rev. Francis P., Bishop of Hartford. Letter to Bishop Bacon, of Portland introducing Sisters of Mercy	59
Mercy, Sisters of, at Omaha, Neb., 53: at Manchester, 58: Bangor, Me., 64: Portland, Me., 66: at Yreka, Cal., 69: at Trenton, 70: at Laconia, N. H., 71: among Indians, 72: at Worcester, Mass., 93: at Philadelphia, 267-276: at Altoona, 276: at Albany, 284: at Brooklyn, 286: open sanatorium at Ogdensburg, 290: at Hazleton, Pa., 357-359: at Freeland, Pa., 359: at Wilkes-Barre, 360, 362: at Towanda, 371-372: at	

	PAGE
at Plymouth, 374: at Lebanon, 375: at New Philadelphia, 375: in Iowa, 376: at Honesdale, Pa., 377: open hospital at Wilkes-Barre, 377-378: at Scranton during epidemic, 379-380: in Buffalo, 386: in Rochester, 394: at Harrisburg,	397
Merry del Val, Cardinal, issues Papal decree condemning the Y. M. C. A.	137
Messmer, Archbishop, prize essay on Missionary work among colored people	13
Middleton, Father Thomas Cooke, O. S. A., birth, baptism, death, 20-21: First President of A. C. H. S., 27: offices of trust, notes of community life, 22-28: literary works, 29-31: recollections of, 31-32: reception of his father, Joseph Middleton and his family into the Church	31
Miraflores, school of Sisters of I. H. M., opened at, 1923	40
Moranville, Abbé Jean, Apostle among negroes, 112: note	129
Mulhane, Rev. Lawrence W.—Major General William Stark Rosecrans,	242-266
Nerinckx, Father, pioneer missionary works among colored people in Kentucky	115
Oldtown Mission, Sisters of Mercy among the Passamaquoddy Indians at	72
Negroes, first in America, 103: first native American consecrated a bishop, 106: with las Casas, 326: numbers of free in Maryland in 1830, 328: open free school in District of Columbia	328
New York, Catholic negro refugees from Spanish Indies in	327
Oblate Sisters of Providence for colored women founded in 1831	120
Parish history, source of Church history	2, 3
Parochial history, priest alone can write	9
Penal laws in Maryland	197

	PAGE		PAGE
Peru, religious condition of, 5-47: scarcity of religious vocations, 47: social problems of, 53: schools in . . .	49-51	345: gratitude of Dr. Henry G. Smith	355
Plenary Council, first, of the Church in the U. S., 1852 . .	325	Slaves, baptism of, 104-105: education of, 106, 330: on Jesuit estates, 118: marriages of	124
Portland, Sisters of Mercy arrive in, 1858, 56: institutions under Sisters of Mercy in, 1921	81	Smith, Walter George, receives Laetare Medal	14
Protestant propaganda in Peru leads to appeal to Cardinal Dougherty	34	Spalding, Archbishop on Church Councils, 342: personal attitude to slaves . . .	342
Provincial Council of Baltimore, Second, 1833	332	Spetz, Dr., on Catholic Church in Waterloo Co., Can.	7
Rosecrans, Father Louis, Paulist, son of William Stark Rosecrans,	261	St. Joseph, Fathers of Society of, allotted to negro missions	127
Rosecrans, Sylvester H., first Bishop of Columbus, conversion of	258	Sulpicians, work among the negroes, 109-111: establish colored oblate Sisters	121
Rosecrans, William Stark, born 1819, 242: ancestors, 243: education, 243: and the Civil War, 247: letter to from President Lincoln, 245: in Congress, 251: son's death, 251: conversion, 258: his last days, 254: how he missed the Presidency	255	Tessier, Rev. M., taught negroes catechism for 31 years, 111, note	128
Rockville, Md., parish records, 228-241		Thompson's Parish History and records, referred to . . .	5
Rothensteiner, Father, in Fortnightly Review, on parish histories	4-7	Tourscher, Fr. F. E., on Dr. Middleton, 31: editor of Holy Trinity baptismal records, 1803-1804,	160-177
Ryan, Daniel J., on value of Catholic Historical Records	193-196	Victoria, Francisco de Luna, a negro, first native American consecrated bishop, Panama, 1751	107
Schools, Catholic in Western Canada	183	Waldorf, Md., paper of Rev. John P. Donelan on condition of parish, 219-222: church at	223
Scranton erected diocese, 1868, note, 357: Sisters of Mercy come to diocese . . .	357	Walsh, Dr. James J., letter of describing his school days at old St. Mary's, Wilkes-Barre	364-370
Shea, John Gilmary, Dr. Guillard's estimate of	2	Ward, Mother Francis Xavier, came in charge of first Sisters of Mercy to United States, 58: among Indians, 74: died, 1844	83
Sisters of I. H. M., sail for Peru, under Mother M. Berenice, 34: entertained by Ladies of Sacred Heart at Lima, 37-38: school opened, Jan. 3, 1922	34	Wilkes-Barre, Mother house of Sisters of Mercy, destroyed by fire	381
Sisters of St. Joseph, at Camp Curtin during Civil War,		Wonish, Father, O. S. B., on Parochial Archives and their keep, 5; Y. M. C. A., text of papal decree of condemnation	135

*Premiums Paid for Life Insurance, like the Seed
Planted in Mother Earth
Multiply and Yield Great Returns*

The American Catholic Union INSURANCE

for the
Entire Catholic Family
Ordinary and Industrial Plans

The Parkway at Sixteenth Street
PHILADELPHIA

JOHN J. COYLE
President

JOHN O'KEEFE
Sec.-Treas.

HORST BROS.

SUCCESSORS TO
GEORGE S. FOX

MANUFACTURERS OF

LADDERS

Step Ladders
Extension Ladders
Bricklayers' Ladders
Painters' Swing Staging
Trestles
Window Jacks
Ladder Jacks
Scaffolding Jacks



EXTENSION FIRE LADDERS

137 and 139 North Sixth Street
PHILADELPHIA, PA.

Bell Mkt 30-48

Keystone Main 34-12

by purchasing from Advertisers in the Records.

Make Your Spare Money Earn Money

OPEN AN ACCOUNT WITH THE

Continental - Equitable Title and Trust Co.

Twelfth above Chestnut

4[%] Interest on Saving Fund Accounts

Capital: \$1,000,000

Surplus: \$1,000,000

Deposits Over \$12,000,000

OFFICERS:

JOHN F. SKELLY, President.

JEREMIAH J. SULLIVAN, Vice-Pres't.

JOHN F. McMENAMIN, Asst. Sec. & Treas.

JOHN R. UMSTED, Vice-President.

HENRY F. STITZELL, Trust Officer.

WILLIAM J. McGLINN, Vice-President.

JOSEPH MALLON, Real Estate Officer.

JOHN V. LOUGHNEY, Sec'y and Treas.

BROWN & WILLIAMS, Counsel.

WILLIAM J. FITZPATRICK, Asst. Sec. & Treas.

DIRECTORS:

Watson K. Alcott,

James A. Flaherty,

William J. McGlinn,

Joseph C. Trainer,

Edward F. Beale,

Howard B. French,

Peter F. Moylan, M.D.,

John R. Umsted,

James M. Daly,

John J. Henderson,

John F. Skelly,

Aubrey H. Weighman,

Charles C. Drueding,

Henry C. Loughlin,

Jeremiah J. Sullivan,

Ira Jewell Williams.

Owen Letter's Sons

Best Coal

Main Yard:

Trenton Ave. and Westmoreland

Philadelphia

PHONE: DICKINSON 824

Kane's Coal

A Burning Success

Estate of Robert Kane

1923 Washington Ave.

Philadelphia

by purchasing from Advertisers in the Records.

ANDREW W. HILL, President

JEROME DOUGHERTY, Sec'y-Treasurer

Hill & Dougherty Co.

ENGINEERS CONTRACTORS

Heating

Plumbing

Ventilation

Complete Mechanical Installations

228 Arch Street

PHILADELPHIA

By purchasing from Advertisers in the Records

You can aid the American Catholic Historical Society in its work

Montague

TRY ONE OF OUR SPECIALS

Good, Old-Fashioned Chocolates
Dutch Creams or Chocolates
Own Spun

MAIN RETAIL STORE: CANDY, SODA AND LUNCH

10 South Broad Street

9 South Fifteenth Street

Factory: 23rd and Sansom Streets

PHILADELPHIA, PA.



By purchasing from Advertisers in the Records

